Your affectionate Son,
Robert Treat Paine.

MEMOIR

OF

ROBERT TROUP PAINE.

BY

HIS PARENTS.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."—Eccles. xii. 1.—(Page 31.)

"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."—2 Timothy iii. 15.

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THIS MEMOIR

Is dedicated by the Biographers to the Hon. Jared Sparks, LL. D., *President of Harvard University, in testimony of their high appreciation of his paternal interest in the Youths who resort to the University, and especially as a grateful acknowledgment of the kindness which he manifested towards their Son.*

Presented to

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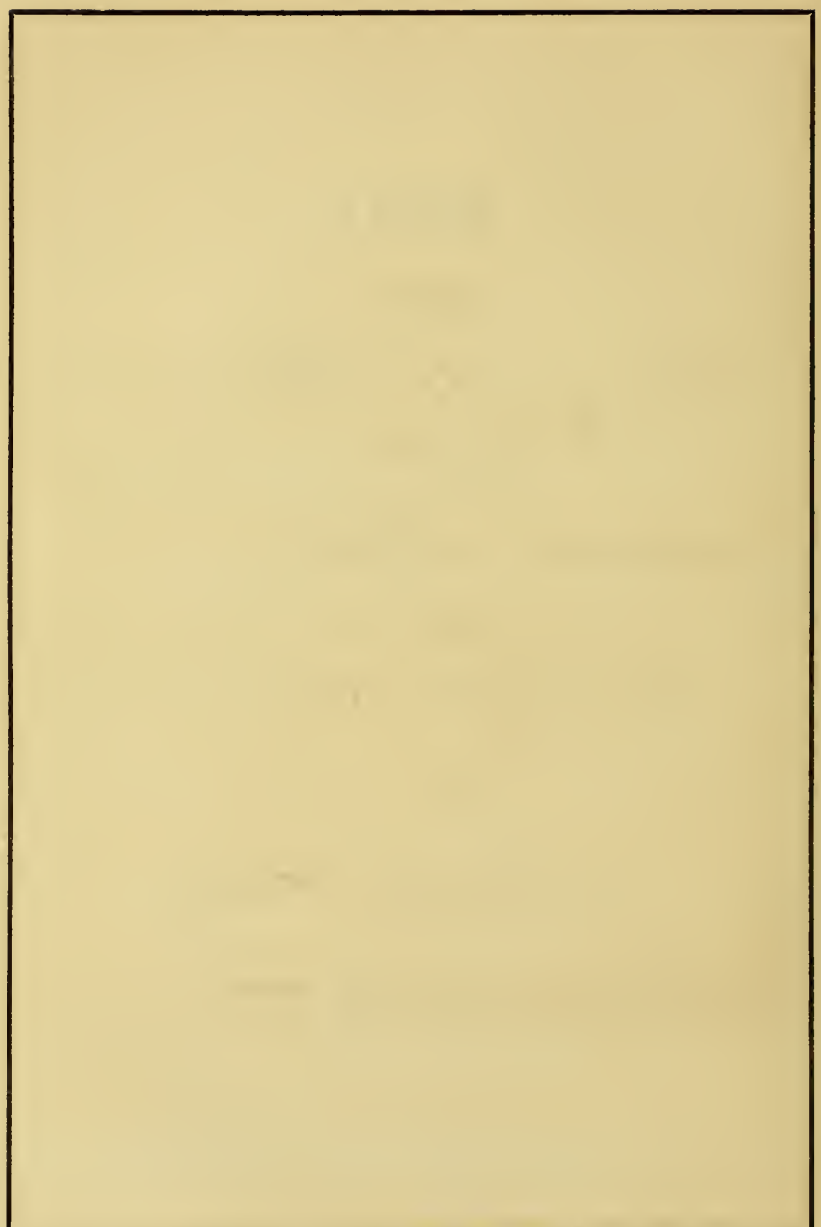

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MEMOIR, ETC.

As the life of a Youth, which has been spent in the training of education, rarely affords any materials for history, so there can be no motive for obtruding it upon the world, unless there be something unusual attending his character, and perhaps some striking event through which it may attract attention and convey some moral instruction to mankind. There may be, also, something in his life and in the manner of his death of an inharmonious nature, which shall have made him the subject of public remark, that may call for, or justify, a memoir like the present.

Although this combination of circumstances exists in the case before us, the individual has been too secluded from the world, and too unknown till his death, to engage the interest of any excepting his immediate friends, and that part of the community who find their greatest happiness in the cultiva-

tion of morality and religion. This Memoir, therefore, is not designed for the Public, in its proper acceptation; but for private distribution, especially among the friends of the deceased. This limitation will admit, also, of many things which might not be acceptable to the indifferent, or bear the criticism of those who read for any other than the intended purpose.

Nor is it often that Parents are biographers, nor can it be often proper that they should commemorate their children. If worthy of more than a transient remembrance, there are others who would scarcely fail to perform the office, and in a more acceptable manner, because, in all probability, more impartially. But it seems to the Authors of this Memoir, from what has been already said, that no farther apology can be necessary in the instance before us; and it is their design, also, to permit the Subject of. the Memoir to delineate his own character as seen in his writings, and to rest his habits and practical virtues upon the testimonials of his friends.

Robert Troup Paine was the only surviving child of Martyn and Mary Ann Paine, and was born on the 10th day of August, 1829.* A brief narrative of his physical condition during his infancy and early childhood will reflect some light upon his moral condition, his subsequent life, and the manner of his death. The closing scene, when contrasted with his education, opinions, habits, disposition, and prospects, imparts

* His Christian name was derived from an early friend of his parents, Col. Robert Troup, whose distinguished military, civil, and Christian life is enshrined in history.

to the subject an interest which may compensate the reader, whether it be regarded as a moral problem, or as a source of moral improvement. To accomplish these intentions, there must be a good deal of circumstantial detail, which would otherwise possess but little interest. This may be said, also, of many of his compositions, which are connected with the Memoir to show the constitution of his mind and the purity of his thoughts.

Robert was consigned to the care of a nurse, on account of the infirmity of his Mother's health, till the age of fourteen months; when, being in Vermont, and from unavoidable circumstances, he was deprived of his nurse, at an unfavorable season of the year, for the space of a month. He then returned to New-York, and fell at once into a disease of the digestive organs, which continued for many years, rendering him helpless, and delaying his education till he was far advanced into the age of childhood. Means were taken, immediately, to restore to him his natural diet; but during the short interval he had lost the art of nursing, and the breast-pump was employed to procure his nourishment till he attained the age of two years and eight months. During this time he exhausted several nurses, and was also daily provided by many kind friends, who took a lively interest in his preservation. A public record of his case was briefly made by his Father, to illustrate a principle in medicine; and as it is sufficient for the purpose now contemplated, it may be introduced here.

After referring to the foregoing method of sustaining him, the record goes on:—"For five years afterwards, he subsisted upon arrow-root made with water, during which time he consumed some hundreds of pounds. From having been the constant subject of very dangerous disease, and existing in the state of a skeleton, he emerged from that condition, and became robust and fleshy whilst living upon the arrow-root. He is now ten years of age, very stout, eats a variety of vegetables, but has had no animal food."*

From a memorandum made by his Mother at the time, it appears that his teeth, after his fourteenth month, had made no farther progress at the age of three years; "nor could he then stand alone. He walked across the floor, for the first time, at the age of four years and twelve days; but it was long after before he could move about with firmness and confidence."

But, although his general growth was very slowly progressive till after his seventh year, and although he was for a long time in a state of great emaciation, the development of his brain was unusually rapid, and his head exceeded the ordinary dimensions. At the age of about seven (July 24th, 1836), his stature was three feet two and a half inches, and the circumference of his head around the occiput and forehead was twenty inches. At his twentieth year he had reached the height of five feet eight and a half inches, was stout and capable of great endurance. At the age of two years his Mother recorded of

* Medical and Physiological Commentaries, vol. 1, page 693.

him, — "His appearance was more that of a skeleton with the skin drawn over it, wherein every bone, muscle, and sinew might be distinctly told, than that of a living object. His countenance was cadaverous in the extreme, exhibiting the ashy hue and repose of death. As to his mind, I can compare it more appropriately to the fire-fly than to any thing else; generally remaining in a state of inactivity and darkness, but at times sending forth brilliant scintillations, which gave evidence to me of a gem of no common value, and that, should the child ever regain his health, he would at some future period amply repay the solicitude and care with which his life has been preserved." But this was a brief period, compared with the subsequent five years of unintermitting anxiety for his life, and of cares which none but a parent can imagine.

To illustrate, as far as may be, the physical condition of the brain, it may be said that his Father, for another purpose, had spoken formerly of an inflammation with which that organ was affected, and to which reference is made in the letter addressed to the Senior Class of Harvard University. He was then nine instead of twelve years of age, as erroneously stated in the letter. The following is the record of the case:

"The most remarkable example (of blood-letting, under my own observation) has occurred in the case of my only child; whose general history of health is stated in the *Commentaries* for another purpose.

"Not long after his very protracted disease had given way,

and being at the age of nine years, he was suddenly and violently attacked with well-marked inflammation of the brain, lungs, and small intestines. I raised him to an erect posture, and bled him very largely. The symptoms gave way; but, in six hours afterward, those of the brain, and, in an inferior degree, of the lungs and intestines, had reappeared. I then bled him again, in the same posture, and to the extent of syncope. Before exhibiting any medicine, I still awaited the ultimate effect of loss of blood. The cerebral symptoms gradually presented themselves again, and I bled him, for the third time, as before, at the expiration of about twelve hours after the second blood-letting. Soon afterward, I gave him one teaspoonful of castor oil, which completed the direct course of treatment. In two days after the last blood-letting I took him upon the railroad a distance of five miles, and returned. The quantity of blood abstracted in the foregoing case was very large at each abstraction, and exceeded, in the ratio and size of the subject, what I shall have recorded of the experience of others." *

It has been stated that his brain underwent development in a rapid manner. Accompanying this condition, was a corresponding manifestation of mind, which advanced with great rapidity after the age of two years, having emerged rather suddenly out of its state of listlessness. His curiosity became alive to every thing before him, and, like other children, he

* Institutes of Medicine, page 749.

delighted in stories, especially in the "Melodies of Mother Goose." And now began a display of that remarkable combination of the child and the man which distinguished his whole subsequent life. The first manifestation of the gravity of his thoughts was seen in the earnestness with which he listened to the attributes of God, to the recital of prayer, and readings from the Bible.

Simultaneously with this, he evinced a great retentiveness of memory, which kept pace with the revolving days. At the age of two years and ten months, the stretch of his memory was accidentally tested by a map which was shown to him for amusement. Several places were pointed out, and in three days afterward, on his manifesting a wish to see the Atlas again, it was discovered that he could point to the places which had been shown him before, as their names were pronounced. This being done with accuracy, the experiment was continued upon many maps throughout the world. Each lesson consisted of six to twenty places, or regions of country, and scarcely a mistake was made by the child in pointing out the places when they were again named to him. When the experiments began, the names were generally pronounced but once or twice, and an interval of three to six days would be allowed to elapse before testing his memory. On one occasion, and not long after the development of this faculty, all the islands in the Grecian Archipelago were pointed out, and, at a subsequent time, his finger fell upon each of the islands as their names were pro-

nounced. This trait of mind remained with him always, though it became less remarkable after the full recovery of his health at the age of eight years. It early rendered him the service of impressing indelibly whatever was read to him from the Bible; and when he came to peruse that volume, it imparted to him a familiarity with all its parts that gave a zest to his devotional habits.

Another unusual characteristic of his early life was the power of calculation. But, before proceeding farther with these peculiarities, it may be said that they are stated more for the purpose of connecting them with the extraordinary religious feeling which was manifested in his infancy, and to illustrate a mind which suddenly finished its course under the happiest and most endearing conditions of life, than for any other object.

This power of calculation was predicted by Dr. Chapin, of this city (at an accidental interview for the first and only time), upon the ground of phrenological development, when the child was five years of age. The Doctor was told that there had been no such manifestation of mind; but he insisted that "it would sooner or later come out." It did display itself very suddenly and remarkably in about eight months afterwards, though he had not been taught figures, and was just engaged in learning the alphabet. How far the power extended, it was not thought right to ascertain, on account of the injury which any severe exercise of the mind exerted upon his digestive organs. An

experiment was early carried as far as the addition of eighteen series of figures, each series consisting of two figures. The amount of the whole was rendered immediately.

There was no attempt to cultivate this singular faculty, partly for the reason already stated, and in part with a view to leaving it without that exercise which had been supposed to have destroyed it in former cases. It was called out, at intervals, for a few years, when it seemed to be advancing; but it finally departed from him, and rather suddenly. In after years he was never able to explain the process by which he had computed. It should be said, however, that he always possessed a great facility in mathematical problems, though his taste did not lie particularly in that direction. A restraint was long imposed upon his study of Arithmetic, from a fear of its injurious effect upon his brain; and it was not till within two years before he entered Harvard University that he was allowed to apply himself with much diligence to that pursuit. Until that time, his knowledge of Arithmetic was mostly spontaneous; and that was so considerable that when the class failed of answering questions, Robert was called upon, and generally with success. Farther than this, he had no part in the mathematical exercises. It may be said, also, in connection with this subject, that he early excelled at the game of chess, and that it was, for a long time, a matter of anxiety with his Parents lest his brain should suffer from this cause. It occasioned him headaches when at Cambridge, and, in conse-

quence of this, within the last two years of his life he had nearly abandoned the game.*

During the long period of his sickness, from the age of two and a half years, his mind was actively turned upon all objects before him, so that he had obtained a great fund of knowledge before he was allowed to acquire the art of reading. His education then advanced rapidly, and he was prepared to enter at Columbia College, as certified by Professor Anthon of that institution, two years before he entered at Harvard University. But, in consideration of his former infirmity of health, he was kept another year at the Grammar School, when he again went

* As an exemplification of this solicitude, the following extract of a letter from his Mother is annexed.

"New-York, August 31, 1843.

"My dear Robert:

"I received your letter to-day by Henry, who called to see me. I was happy, my dear boy, to hear from you, to hear of your health and happiness. I had heard of you through your Father, from whom I received a letter yesterday. He thought he should leave Salisbury for Canaan, to meet you there this week. I hope you received my late letter, in which, Robert, I gave you my objections fully to your playing chess. If you did not receive it, I must say that I wish you would discontinue the game altogether and entirely. I much regret that I did not speak to you about it before you went to Canaan. I fear you may have already injured yourself. However I may be gratified at hearing how well you play, my dear son, I cannot avoid a terrible foreboding that my next intelligence will be that you are ill of a *brain fever*. I wish you would write to me immediately after receiving this letter, and tell me *you will not play another game* while you are in Canaan. Your Father has the same opinion. I am sorry, Robert, to abridge your amusements; but any thing which we think may cost you your life, should be dispensed with.

Your affectionate Mother."

over the studies of the preceding year; and as his Father had always designed him for Harvard University, his entrance was delayed another year to enable him to attend to some special studies required at that Institution, and that his health, also, should not be endangered by close application. He was then nearly eighteen years of age, and his health continued to be sound till the time of his death, unless somewhat impaired before taking his late journey into Virginia.

During his connection with College, which continued into the last term of his Senior year, every thing was done to administer to his happiness. He was wholly unlimited in his pecuniary expenses, and frequent visits were made to him at Cambridge by his Parents. Indeed, his Mother lived with him there during a part of two winters; and through the whole of his separation a weekly and often daily correspondence was maintained.

Many details illustrative of his character and habits will be found in the letters written by his Father in answer to the kind expressions of sympathy and condolence by the Classmates of the Youth, and which are printed in connection with the latter for the perusal of those who may be inclined to carry their attention beyond the general Memoir. But there is one circumstance, especially, which forms the most remarkable feature of his life, and is without any precedent within the knowledge of his Parents. This was his devotional feeling; and to this, therefore, a more extended notice will be given. There was some-

thing in it which always appeared to his Parents more like inspiration than an acquired disposition. They have never been able to explain it upon the ground of instruction, nor upon any theory of human sentiments and actions; and they now look back upon it with the full conviction that it belonged as much, at least, to the constitution of his soul as his early power of computing numbers, and the rarer singularity of his memory. But, while he lost the former of these peculiarities, and the latter was shorn of its astonishing feature as he advanced beyond the age of childhood, it will be seen by his latest compositions that his deep reverential feeling for holy things was in full blaze to the last, and may appear to the reader to have been a concurring cause of his death.

There is no disposition felt by his Parents to exaggerate this subject; for what was apparently natural to the child, was so extraordinary, that, when they connect it with the remarkable preservation of his life during many years of hopeless disease, and the circumstances attending his death, when his soul was delighting in the purest of earthly enjoyments, mingled with aspirations after an immortality of heavenly bliss, they have much reason to think that one of his Schoolmates,* in a letter to them, has given a just interpretation of the Providential influences which attended their child.

It was observed, that, when at the age of two years and a half, his attention was called to his dependence upon God, and

* See Mr. Babcock's Letter.

passages were read to him from the Bible, he manifested a profound interest; and, as soon as he could speak, it was seen with how much devotion he had listened by his daily repetition of what he had heard. He would often call for the Bible, and when placed before him, his imitation of reading would deceive an observer unacquainted with his ignorance of letters. There was nothing in this of the levity of "child-preaching," but it was practised with a seriousness which inspired solemnity in all observers, and by whom the greatest care was taken to avoid appearances which might not harmonize with his devotional feeling.

This system of instruction was continued, though with increasing moderation, till his knowledge rendered him independent; when he seized with avidity upon the Scriptures, and read them twice through by the age of thirteen years. Although his memory had now enabled him to treasure up a large proportion of the Sacred Volume, it is within the knowledge of one or both of his parents, that he continued this practice, whether in town or country, at least morning and evening, till the time he left them for College, at the age of about eighteen years, and subsequently, more or less, during the vacations; when he generally read the Greek.

His undeviating attention to the Sabbath, as stated in the letter from his Father to the Senior Class, was not less remarkable. It was carried, indeed, to the greatest rigor; and his Parents can now trace him along, with the most vivid recollec-

tion, from the age of two years and a half, as always employed on Saturday evening in preparing for the solemn observance of the following day, by abandoning his toys, or casting off other amusements. It is also due to his memory that it should be said that this was never prompted by others, but was wholly spontaneous with the child; and, as an exemplification of the strictness of the principle by which he was governed up to a mature age, it may be stated that, on one occasion after his seventeenth year, when his Father desired him to leave a letter at the house of a patient on his way to Church, he subsequently expressed a wish that his Father would absolve him, as far as possible, from all temporal matters on the Sabbath day. His conscience, however, in that respect, had been very scrupulously observed.

His infant prayers were uttered with a fervency which would have awakened devotional feeling in the obtuse; and, at an early age he would retire alone, morning and evening, and often at other hours also, to perform this part of his devotions. Nothing ever interrupted this habit. In his infancy, as soon as he had lisped his prayers, he always desired to be left alone. He was often known, when at the primary school, and afterward at the Grammar School of Columbia College, when unusually detained in the morning by study, or other cause, to forego his breakfast rather than to neglect his prayers and reading the Bible; and, for the latter purpose, he would incur the risk of losing his place in the class, although he had an indomitable

ambition to be always at the head.* As a farther example of his perseverance in his religious habits, and of the reverential feeling which sustained and governed him, it may be said, as might be expected, that he was often rallied by his Schoolmates upon the solemnity of his compositions, and although they became familiarly known among them as *sermons*, it had no effect in inducing him to modify their character, nor did he ever mention the subject to his Parents.

It is difficult, however, to convey, by any description of his habits, the manner in which his religious feeling exercised an universal sway over all his movements. It seemed as if an enchanting Spirit led his way in every action; kept him aloof from all associates who did not approach his standard of morality; inspired him with a zeal for intellectual pursuits, or for the most innocent amusements, that were always marked by an animated perseverance; and which chained him to such an undeviating observance of his religious convictions that it would often display itself in the midst of his buoyant pleasures. This is sometimes conspicuous in his compositions, an example of which occurs in his Grammar School exercise on the "Christmas Holidays;" Article 37.

There exists among his papers the following prayer, composed by himself soon after he began to learn the art of writing.

* In this he was generally successful, as expressed in the letter from his schoolmate, Mr. Babcock.

"PRAYER.

"Almighty God, I thank Thee for this opportunity of praising Thy Holy Name. I implore Thy pardon for the sins which I have committed. O Lord, preserve me from all sin this day, that at the close of it I may lie down to rest with a clear conscience towards God, and a sure trust in the merits of Jesus Christ. Blot out my sins. Blessed is the man that keepeth Thy commandments, and cursed is he that breaketh them. No man shall see Thy face that works iniquity, and he shall sink down into hell, prepared for the devil and his angels. O Lord, when Thy only begotten Son, who came into the world to save sinners, shall come to pronounce judgment according to the deeds done in the body, He shall say, 'Come ye blessed of my Father, inherit the kingdom prepared for you;' or 'Depart from me ye cursed into everlasting fire.' O Lord, grant that when He comes and says *that*, I may take a seat on the Throne of Righteousness, and have a crown put on my head which is purer than the purest gold; for gold fades away, but that is an everlasting crown of glory, which endureth for ever and ever; Amen.

"O Lord, I thank Thee for having left this promise, that those who seek Thee early shall find Thee. O Lord, Thou ever loved little children so, that Thou even took them and blessed them, and said, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God.'

"O Lord, grant whatever I may ask. I ask salvation, wisdom, food, raiment, health, faith and trust in Thee; particularly faith and trust in Thee, because that is the only thing that will conquer earth and hell. 'Whom have I in Heaven but Thee, and there is none upon earth that I desire besides Thee.' Lift up Thou the light of Thy countenance upon me, and this shall put more joy and gladness in my heart than when 'corn and wine increaseth.' 'A day in Thy courts is better than a thousand elsewhere. I had rather be a door-keeper in the house of God, than to dwell in the tents of wickedness.'

"I pray that Thou wouldst forgive my enemies, if I have any.* Blessed Jesus, I thank Thee that I and my friends are permitted to see the returning light. May we remain in health till the close of it. May we then lie down to rest with a clear mind towards God, and a sure trust in the merits of Jesus Christ. Amen."

Then follows the Lord's Prayer, written in the large, unsteady hand of beginners.

As an internal evidence of his devotional feeling, it may be stated that, in all his compositions, from the earliest to the latest, he begins the pronouns relative to God and Jesus Christ with a capital letter. Its uniformity is the striking characteristic.

* In the course of a conversation with his Mother, in January, 1851, he incidentally remarked that "he had not an enemy."

His attendance at Church, from the time he was able to go abroad alone, was in perfect harmony with all his other devotional exercises. Up to the time of his leaving his Parents for College, he was never absent from Church, unless occasionally prevented by temporary sickness. No condition of weather, no storm, however severe, ever deterred him from the fulfilment of this duty. It should be also stated that this, too, was wholly spontaneous. There was no prompting from his Parents, for there had early come over them an apprehension that his religion would run into excess. It is also due to the Child, and to the subject, that it should be said that, when at the age of thirteen, and again at fourteen years, he expressed a desire to become a communicant at Church, he was advised by his Father to delay it till his judgment should become more mature, and when he could better appreciate the responsibilities he would assume. The Father delighted in the piety of the Child, for it was, indeed, the pride of his heart. He deeply laments the advice which was given; but it was in conformity with the facts that were perpetually before him. He was appalled by the fear of fanaticism or religious monomania; a fear that for a long period haunted the imagination of his Parents. But the progress of time has revealed the groundless nature of their apprehensions, and presents the Religion of the Child and the Man as for ever flowing in the uniform current of a calm, rational, lofty and dignified Christianity; a Religion which infused itself into all his pursuits and enjoyments, and rendered

his life as pure, contented and happy as was ever enjoyed upon earth. The Father is now convinced, on reviewing the history of fanaticism in Religion, that it does not often spring from cultivating the holiest of its precepts at the earliest age when the soul may be awakened to its realities, and that no restraint should be imposed upon the aspirations of a child when apparently founded in conviction. The evil probably lies in artificial excitements before the rational faculties are sufficiently developed to resist their sway, or in errors of education, or temperament, or incapacity. In the instance before us there was a ready acquiescence, and no injurious effect. But, in another case, it is freely conceded that it might be otherwise, and doubtless has been.

It will be seen from the letter addressed by his Father to the Senior Class, that Robert was anxious to make the Hebrew language an elective study for the Junior year, and that this was discouraged partly from a fear that he would devote himself prematurely to the study of divinity. This apprehension was awakened particularly by a remark made to his Mother in his Sophomore year, after returning from a visit to the Rev. Dr. Anthon, when he exclaimed, in an exulting manner, — "Ma! Ma! what do you think I have done? I have engaged to study divinity with Dr. Anthon." But, it should be said that, the even tenor of his way, and his sound logical mind, had long before this dissipated all apprehension of fanatical delusion.

Robert was always devoted to the Episcopal Church, though he could worship with other denominations. What he thought of the latter, and how rational his religion was, will appear from some of his compositions. He was severe upon whatever he regarded as artificial or hypocritical; but his charity for most sects in religion, so far as he knew them, and even for paganism that worshipped according to the light of nature and of conscience, was of the most benevolent kind.

Although he avows himself an Episcopalian, and an adherent to the doctrines of the Church, in one of his late forensics (Article 9), yet his charity for other denominations was so great, that other proof may be stated that he cherished to the last the cardinal tenets of the Church as indispensable to true religion. This was displayed with so much earnestness of feeling to his Mother while she was residing with him at Cambridge, during the last winter, that she made it the subject of a letter to his Father. This was in January, about two months before his death. It should be said, however, that the object of the letter was to show that he retained his remarkable familiarity with the Scriptures, as evinced by his application of them in defending the doctrines of the Church, and the triumphant manner in which he sustained an argument upon the subject with an able theologian of a different faith. "The conversation began," says his Mother, "relative to the many views entertained in respect to the Bible. Robert maintained

its divine inspiration throughout, that it was one beautiful and harmonious whole, and that it sets forth most clearly the doctrine of the atonement (to use his own words), 'from the first chapter of Genesis to the last of Revelation; that that was the burden of its precepts and of the prophecies, and the only interpretation to the types and apparent mysteries.' He supported his argument by many texts, and thence deduced the divinity of our Saviour as the unavoidable result. He uttered sentiments that did credit to himself and his cause. He maintained the discussion with all the warmth and enthusiasm of his nature, and from a pure love of truth, and not from a spirit of disputation or display; and the whole gave evident manifestations that he retains his former remarkable familiarity with the contents of the sacred volume."

An article from his pen appeared in the *New-York Evening Post* of June 26, 1850, about eight months before his death, which is illustrative of the object now in view, and it is therefore inserted here for that purpose.

ARTICLE I.

LETTER TO THE REV. PROFESSOR MOSES STUART, D. D.

"Dear and Reverend Sir: — It is with feelings of intense pleasure and interest that I have just perused the pamphlet, recently put forth by you, on the subject of 'Conscience and

the Constitution.'* It is with joy I hail the day when the subject of slavery is to be brought before the tribunal of morality; and conscience, as supreme judge, is to give her decree whether man shall hold in bondage his brother man. The liberal-mindedness you show towards your opponents, cannot fail to command almost universal admiration, as well as the good humor, and pleasant sarcasm, with which you answer your impertinent revilers. But, although I most fully approve of what I believe to be really your principles at heart, concerning the institution of slavery, I cannot think that you are consistent in all that you have said in your able work.

"You devote about twenty pages to 'The Attitude of Slavery as presented by the Old Testament,' and bring up many passages which show conclusively that slavery was authorized by the Mosaic code. Then you go on to say:

"'In the name of all that is called reasoning now, in morals or religion, how is the ownership of slaves, which Heaven has given express leave to purchase, to be deemed a crime of the deepest dye — a *malum in se* — an offence to be classed with murder and treason? Let those answer this question who decide, *a priori*, what the Bible ought to speak, and then turn it over, in order to see how they can make it speak what they wish. But there is no bending of Moses's words. — There they are, so plain that "he who runneth may read."

* Professor Stuart's pamphlet is a defence of a Speech on the subject of slavery, delivered by the Hon. Daniel Webster, in the Senate of the United States, during the pendency of the great compromise question.

If abolitionists are right in their position, then Moses is greatly in the wrong. More than this, then, has the God of the Hebrews sanctioned, with his express leave, the commission of a crime as great as that which he has forbidden in the sixth or seventh commandment.'

"This on the 35th page. Now we will turn back to the 25th page. There, with regard to slavery in its connection with the patriarchs, your words are:

"'If we appeal to the patriarchs to justify slavery, then why not appeal to them in order to justify polygamy and concubinage? Undoubtedly they neither thought nor intended to do wrong in either of the cases that are before us. But this will not justify us in imitating them. The Gospel has given us better light.'

"Then you go on to say:

"'I shall enter into no argument here in defence of the patriarchs. In one sense they do not concern us, for the blessed God, by his gospel, having scattered the darkness of early ages, has made us to walk in the clear light of the Sun of Righteousness, so that polygamy and concubinage are no more regarded in Christian lands as lawful or proper. Perhaps we may see, before we are through, that slavery is as little commanded or even permitted by the highest form of Christianity, as those practices. Still it is proper to say in relation to the patriarchs, that every man's conduct is to be judged of, in most cases, at least in some good measure, by the light he has, and by the age and circumstances in which he lived.'

"Here you acknowledge the practices and customs of the patriarchs to be no authority to us of the present day, except

so far as they are in accordance with the 'better light' of the Gospel, in which every one must say that you are perfectly correct. But can we say that the practices and the customs of the patriarchs were not as divinely authorized or permitted, as were the laws of Moses? Surely no one, who has examined the Bible, can say this! For throughout the whole of the Sacred Volume the patriarchs are spoken of in terms of reverence and respect. Everywhere does the Almighty bestow upon them marks of his peculiar approbation. And how often do we find the enviable promise: 'In thy seed shall all the nations of the earth be blessed.' They were peculiarly favored of Him, and upon them He bestowed the honors of direct communion with Himself. Now let us turn to the Bible, and see whether in His communications to Abraham he sanctioned the practice of slavery. In Genesis, 17th chapter, we find these words: 'And God said unto Abraham, Every man-child among you shall be circumcised. He that is born in thy house, and he that is bought with thy money, must needs be circumcised.' And what said the angel of the Lord unto Hagar, when he found her in the wilderness? In the 16th chapter of Genesis, the 9th verse, we find it recorded in these words: 'Return to thy mistress, and submit thyself under her hands.'

"From these and other passages, it is evident that slavery was practised, although not by Divine command, yet by Divine permission, as well in the time of Abraham as in the time of

Moses. Yet you and I, and all Christians, acknowledge that the patriarchal code is no authority for us, where it is contrary to the 'better light' of the Gospel.

"But in so doing, we surely do not 'tax high Heaven with misdemeanor — with encouragement to commit one among the foulest of crimes.' No, never! never! It needs but little reflection to see that one thing might be right for those who live in one age of the world, and under another code; while the same thing may be wrong for those who live in another age of the world, and under another code. One thing might be right for the patriarchs, and wrong for us.

"We regard the Gospel as the exponent of the patriarchal code; so that whatever in the latter we find to be against the express command or spirit of the former, we feel justified in rejecting, as authority for our rule of action. But does not the Gospel claim for itself the same privilege with regard to the Mosaic code? Let us see: Matthew 5: 38, 39 — 'Ye have heard that it hath been said (Lev. 24: 20), An eye for an eye, and a tooth for a tooth; but I say unto you, That ye resist not evil.' Again: Matthew 5: 43, 44 — 'Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you, Love your enemies.' Again: I may refer to the 10th chapter of Mark, concerning divorcement, and to your favorite apostle Paul, where he treats of circumcision. Do not these passages plainly show us, that the laws and principles of Christ are to be our rule of action, even where

they differ from those of Moses; or, in other words, that Christianity is the exponent of all laws and codes which preceded it?

"Now the question arises, Is slavery contrary to the spirit and principles of Christianity? This, sir, I think you have clearly proved in the last twenty pages of your 'little work;' but whether you have proved it or not, you have certainly shown that such is your opinion, which is all the same for my purpose. Can any one, who is at all a believer in Christianity, say that what is contrary to its spirit and principles is not a wrong — a crime for us, although it may not have been so for those who lived in the days of Abraham or Moses? Most surely not, for this is the fundamental rule of our actions, that what Christianity approves is right, what she condemns is wrong — is crime. And if that crime be one which seriously affects the happiness and welfare of our fellow-beings, it becomes a great crime.

"If, sir, you had said that slavery was not contrary to the spirit and principles of Christianity, I should only have to say, that I do not approve of your principles; that you and I interpret the Bible differently, and your rebuke of the abolitionists for their views respecting the morality of slavery would have been most entirely consistent. But in taking an opposite course, in endeavoring to prove that slavery is contrary to the spirit and principles of Christianity, you yourself have allowed that it is a crime; and in setting forth, in the glowing colors which you have done, the evils of the institution, and in stigma-

tizing it with the well-merited appellation of 'might prevailing over right,' you have allowed that it is not only a crime, but one of a deep, if not the 'deepest dye.'

"Now, sir, how is the rebuke (which I have quoted) of the abolitionists for their views respecting the morality of slavery, consistent with yourself, when those views are the same that you entertain, that the colonizationists entertain, (in whose favor you afterwards speak in terms of the highest praise, and justly so;) views, too, which yourself think are borne out by the highest principles of Christianity? How is this denunciation consistent with yourself on the 103d page, where, after bringing forward some strong arguments against slavery, you say:

"'And if all this be true, then, for one part of mankind to enslave another, stands on the simple ground of might prevailing over right. Neither the law of love, nor doing as we would be done by, permits any man to act on such a ground, and be guiltless before God'!

"I am, with feelings of deep respect,
"Reverend Sir, most truly yours."

His apparently intuitive perception of the right was so great, and his sensibility to the wrong so acute, that, as he became acquainted with mankind, he was much pained by what he considered a far more prevailing hypocrisy in Religion than he had been prepared to find. It finally became even a source of distress to him; so much so, indeed, that his Parents regarded it, from conversations with him when he was last in New-York,

and but shortly before his death, as a morbid sentiment. He expressed himself as shocked with all appearances of insincerity in assemblages for the worship of God. This feeling is evinced in some of his late Theses, written at College. It is conspicuous in an Article which he transmitted to Washington City, twelve days before his death, for publication in the Newspapers. He had just spent a week in that City, and on reaching New-York he inclosed the Article to his Classmate, Mr. Felton, who was then at Washington. It is severe upon certain misdeeds which he witnessed there, and contains an enthusiastic eulogium upon Washington.

He has left a record of the Sermons which he had heard through a long period of time, in which he evinces great attention, as well as the power of his memory; having generally sketched their principal features, and often accompanied them with critical remarks. But their introduction here is considered unnecessary, and may not possess sufficient interest. As far as possible, he kept all these things to himself, and he never knew that his Parents were aware of the existence of these records, or of the preceding Prayer.

A thousand little circumstances remain untold, which would more and more exalt this child of God in the esteem of those who admired him most; for his piety was of that unobtrusive nature which is mostly to be seen in an exemplary and amiable deportment. Some of these will appear in the correspondence which follows, and in his own writings where he speaks for

himself. It has been thought by his Parents to be an object of interest to present the Youth in his full religious character, for the purpose, at least, of divesting the manner of his death of all considerations that can bear injuriously upon Christianity, and to show that there had been no falling off from the deep feeling of piety which had hallowed his infancy. Among the many other evidences of this which will have been shown, the following Thesis, written about four months and a half before his death, as a College exercise, and obtained, with the others that follow, from the Rev. Prof. Walker, is sufficiently conclusive. The testimonials of his friends will show how well he fulfilled the principles which pervade this and other compositions. It will be seen, also, that the Thesis is a forcible appeal against the act which so soon afterwards cost him his life. (See also a *Forensic*, Article 9, written two months and a half before his death.)

THESIS—ARTICLE II.

"'WE HAVE REACHED THAT STAGE OF OUR PROGRESS IN WHICH THE HIGHEST PLEASURE THAT THIS LIFE CAN AFFORD IS THE ANTICIPATION OF THAT WHICH IS TO FOLLOW.'

"Our subject involves a question which, although of little importance, is one of much difficulty to answer; namely, whether there be such a stage of man's progress, 'in which the highest pleasure,' &c.

"The question may, perhaps, be regarded in different lights, according to the sense in which we take the word 'progress;' whether we regard it as signifying a certain *period of life*, or a certain state of *advancement*, *intellectual* and *moral*.

"If the former be the sense, then the solution of the question depends upon the consideration of the effects of age in blunting the faculties, and impairing the senses, the channels through which we receive whatever enjoyment flows from sources which are without, and the effect of this, in its turn, in making man weary of this existence and longing for another.

"If the latter be the correct acceptation, the answer must depend upon a consideration of the effects of a high culture of the mind, great elevation of thought, refinement of the moral sense, a love of whatever is holy and pure, in making man dissatisfied with this world of sense and sin, and leading him to seek enjoyment in depicting to his imagination the joys of a world where every thing shall be in harmony with his nature, and where he can satisfy the utmost cravings of his soul.

"In the first case, to suppose a period when the highest enjoyment consists in the anticipation of another existence, is to suppose a period when death becomes desirable; when we wish to leave this world, not because we are too elevated for its pleasures, but because time has rendered us incapable of enjoying them. It is true, indeed, that in childhood there are many sources from which the mind, entirely bent upon the present, free from all anxious cares about the future, nay, almost uncon-

scious of a future, can drink pure and unalloyed enjoyment; and that, as life advances, the sources are not only changed, but diminished in number. Thus far we speak from experience, as well as observation; but from the latter we should infer that this goes on till when, 'sans teeth, sans eyes, sans every thing,' man has very few sources of pleasure. Still we very much doubt whether the days ever come in which it can be said 'there is no pleasure in them,' and when man is led to wish for death as the road to a future state in which his capacity for enjoyment will be renewed.

"All Nature cries out against such an idea as this. Consider the horror with which the aged man shrinks from death, the happiness he experiences in the mere fact of *living*. Consider, too, the desire of all for length of days, and then ask yourself if it would have been in accordance with the Wisdom of the Creator to have placed in the human breast a desire to live to a period in which the highest happiness would be the anticipation of the time when life should cease?

"Nor can we suppose that the Moral Governor would ever have held out the promise of long life as a reward for virtue, which He certainly has done, if old age be such as to offer no higher pleasure than the anticipation of another existence; for the fifth Commandment is—'Honor thy father and mother, that thy days may be long,' etc.

"To be sure, there are exceptions here as in every thing else. There no doubt have been individuals reduced to such a

state of wretchedness that death was the only desire of their hearts; but it must be remembered that under these circumstances death is desired more as an end to all suffering in this world, than as an introduction to the happiness of a future.

"The question, in the second case, assumes a nature which demands more serious consideration, as the affirmative is attended with a much greater air of probability. It needs, however, but little observation to see, that, if there be any individuals who have arrived at such a pitch of moral culture and elevation of thought as to be entirely above the common pleasures of the world, and to find their most perfect bliss in the anticipation of the joys of a world where all shall be in harmony with their nature — if there be any such, that they must be few and far between.

"But take the most pure and holy that ever lived upon earth; may it not be urged that they have many new sources of pure and hallowed delight opened to them, although they have ceased to derive pleasure from those things which yield it to others? In the first place, what an unspeakable pleasure must be the consciousness of his own purity and holiness; then how delightful to hold communion with his God and to be assured of His smiles! What pleasure, too, must the external world yield to him, for in his eyes Nature is the Oracle of her Maker. Let him

> "'Look on each trembling leaf and humble flower,
> The voiceless teachers of Almighty Power.'

"Every where he treads he finds something from which to draw new inspiration, for every where 'Nature, in eloquent speech, adores her God!'

"Moreover, to one who is filled with the spirit of Him 'Who went about doing good,' how joyous it must be to be surrounded with opportunities for the exercise of his benevolence! Although to such a one it must be a pleasure to think of a time when the 'just shall be made perfect,' still we conceive that one who is *truly* possessed of the spirit of purity and holiness must derive far higher pleasure from the sources we have just mentioned, especially the last.

"Harvard University, October 16, 1850.

"Robert Troup Paine."

Another Thesis, written about fourteen months before his death, may be introduced here, as corresponding with the foregoing, and with others which will follow at another part of the Memoir, in showing the habitual tendency of his thoughts, and the delicate constitution of his mind.

THESIS—ARTICLE III.

"'DIFFERENT LIVES OF MEN AND BEES.'

"It was the lovely season of Summer when I wound my way along the mossy paths of a garden. It was that time of day most fitted to reading lessons of instruction in the Book of Nature, for

> "'Morn, her rosy steps in the eastern clime advancing,
> Sowed the Earth with Orient pearl;'

and the Sun-god, with his new-born rays, brought to light a thousand gems upon each grassy blade and each tender chalice. Soft and gentle were the zephyrs as they were wafted to me, laden with Flora's perfumes. Unbroken was the silence, except by the melodious robin-song, and the hum of the busy bee, which, unlike many of our species, had already commenced his work, and was sporting from cup to cup, sipping the nectarine juice.

"Thus I sat me down upon a mossy bank to contemplate this little insect as he flew, unheedful of my presence, now to the honey-suckle, now to the closing primrose, and now to the ruddy clover.

"In thee, thou tiny thing, how perfect is God's all-directing Power! How completely dost thou fulfil the duties for which thy Maker formed thee! From the very dawn of thy existence

all is action, all is life! Hardly out of the chrysalis, you wing your way to flowery meads and gardens, to collect a precious store for the preservation of your community. With what unerring wisdom you construct your houses; each a hexagon, a figure which, after the lapse of ages, some human sage found to be the most economical, but which your species has used ever since 'Creation's dawn.' What fidelity, too, you manifest to the young, and those not your own; for you see that each egg of your queen has an appropriate cell, and when the worm appears, with the most anxious and parental tenderness you supply it with daily nourishment, and when going into the aurelia with what workmanlike skill you fasten the waxy portal!

"What fidelity! What anxious care you manifest towards your sovereign! In her seems to be wrapped up your life, your all! When she weeps, you weep; when she rejoices, you rejoice. Oh! had man been as faithful, as obedient to his All-gracious Sovereign, no death, no sorrow would ever have laid their heavy hands upon Nature's fair and beautiful features, and happiness would have had universal sway.

"But, little bee, although thy life is one of wonder, free from gnawing cares and weary trials, and spent amid the flowers and Nature's smiles, still I would be what I am; for in man shines the glorious lamp of reason, which

> "'Looks through Nature up to Nature's God,
> Pursues the chain which links th' immense Design,
> Joins Heaven and Earth and mortal and Divine.'

"How varied is the life of Man! While thine pursues the same unwearied course, his is for ever changing, always progressive, constantly advancing towards perfection. Now man walks among the stars; now mounts above the stars to Him Who made them; now descends to Earth, and with acids and alkalies, heat and cold, tortures Nature and finds out her secrets; now hurries away on the wings of imagination; now becomes lost in abstruse reasonings. What thou doest, thou doest blindly; but man knows why and how he acts. He can foresee and pursue or shun. He lives in the mighty past and the future and the present. Oh! who shall measure the bounds of reason! For this godlike gift, essence of Divinity, let grateful incense rise

"'To Thee, Whose Temple is all space,
Whose Altar, Earth, Sea, Skies.'

"Harvard University, December 27th, 1849.

"Robert Troup Paine."

The following Forensic, written about five months before his death, and like the foregoing a College exercise, will show his veneration for the Holy Scriptures.

FORENSIC—ARTICLE IV.

"'IS THERE MORE TO BE GAINED OR LOST BY A NEW TRANSLATION OF THE SCRIPTURES FOR COMMON USE?'

"Before entering upon the discussion of any question, it is of the utmost importance that we should understand its nature; and in ascertaining this, two points are to be considered, the wording of the question, and on which side the presumption lies.

"The words 'for common use' may, at first sight, appear to be ambiguous, implying, as some would think, that which is actually adopted, actually in vogue. But the proper wording, if this meaning were intended, would be '*in* common use;' while, as it stands, the natural interpretation seems to us to be, intended or designed *for* common use; and in this light we shall consider it.

"As to which side the presumption is, it is sufficient to remark, that in every question in which an innovation or change is concerned, the presumption is against it. Thus, in the question at issue, the change involved is a *new* translation of the Scriptures. The presumption, therefore, being in favor of the old, those who are adverse to a new translation have only to disprove the advantages brought forward by their opponents

in its favor, without being obliged to prove any particular disadvantages. They are in a position similar to that of the criminal at trial, who has merely to rebut the testimony brought against him. Having premised this, we are ready to enter upon the question, 'Whether,' &c.

"The advocates of a new translation contend that our present version was made by ignorant men, and that consequently there is often an incorrect rendering of the original; and to this they ascribe the many divisions and the various doctrines which exist in the Christian world. They propose, therefore, a new translation, in which the right signification of each word shall be given, the passages, which in our version are interpolations, shall be omitted, and those which exist in the original but not in our version, shall be introduced; and that this, by gaining the acceptance of all, will do away with the schisms which divide the Christian Church.

"Let us now observe, that most of the passages which are thought to be incorrect renderings involve doctrinal points, or are those where there are various readings in the original. Who, then, is to decide what is the right signification, what the correct reading? 'The scholars,' is the answer. Very easily said. But when doctors disagree, who then for umpire? Ah! here, then, at the very threshold is a mighty obstacle. But few of the dreamers of this project seem to have remembered that the scholars themselves, the very men to whom they appeal as impartial judges, belong to the different bodies of

Christians whose very dividing points are the passages in question.

"But even the few, who have not overlooked this objection, endeavor to get over it in a manner which leaves them about where they were before. They say, that if the scholars were to undertake a new translation of the Scriptures, they would look at these passages with an unbiassed view; that they would free themselves from all sectarian opinion, and thus be able to arrive at the actually true signification of the disputed words; and, with regard to different readings, be able to discriminate between the true and the spurious.

"It is easy, however, to see that this answer is founded upon a false process of reasoning; because among all sects the great mass can show 'no reason for the faith that is in them,' but hold to particular doctrines from the influence of early education. They had been so taught, and therefore their particular faith. Hence it is argued that it may become so with all. But, while we find that with the ignorant it is only sectarian instruction which is the foundation of their belief, with the enlightened and educated it is, for the most part, careful examination and reflection. And this is particularly the case with the scholar in regard to those passages which involve doctrines that depend upon the disputed signification of some word, or upon different readings; for he has adopted one of them as the true one, not like most of his sect from early habit, but because from a careful analysis of the original, and comparing authorities, he

has been led to this conclusion; while another, of equal learning and abilities, has, by the same process, arrived at opposite conclusions. Is it not, then, absurd to maintain, that, when these scholars unite in making a new translation of the disputed words or passages, they will, or can, free themselves from the sectarian opinions which have been founded upon their understanding of the disputed passages, and this understanding founded upon the most careful and accurate examination which their scholarship would enable them to make?

"It must be evident, then, if a new translation of the Scriptures were attempted, that scholars of each sect would insist upon the signification which they give to disputed words, or the readings which they adopt as being the correct ones, and that, consequently, the whole attempt would fail, or, each sect would have a version of its own. Take, as an instance, the word 'baptism,' upon the mere signification of which are founded two great and dividing doctrines; the advocates of one contending that it should be translated 'to immerse,' those of the other 'sprinkle' or some equivalent word. Now, can it be imagined that it will ever be possible for these equally able scholars to come to any agreement upon the subject?

"The same would also be the case with regard to interpolations and omissions; the scholars of the different sects being here no less divided than as to the signification of certain words. And so as to different readings.

"If, then, a new translation for common use be once

attempted, a precedent once set for tampering with the Bible, we shall soon see each sect provided with a separate version, in which not only the disputed words will be translated so as to suit their peculiar views, and those readings retained which favor particular doctrines, but with regard to what are called interpolations and omissions, there will be the most mangled work. Nay, who knows but that, in process of time, when each sect shall have a translation of its own, individuals might claim this privilege, and thus the Bible be twisted and altered to suit the views and practices of each.

"Before proceeding farther, it is necessary to bear in mind the wide distinction between the signification of words, or meaning *in dictione*, and the sense of words, or meaning *extra dictionem*.

"Now, even if it were possible to decide to the satisfaction of all concerning the disputed signification of words, different readings, interpolations and omissions, still would the proposed advantage of the union and agreement of the sects be far from being realized; as most of the different doctrines of the day, and some of them, too, upon which are founded the most violent divisions and sects, have nothing to do with the *signification* of any words, but are generally grounded solely upon their various *senses*. Instances occur in such passages as the following: 'In the beginning was the Word, and the Word was with God, and the Word was God.' 'I and my Father are One.' 'My Father is greater than I.' 'I do nothing of Myself,

but as the Father hath taught Me, I speak these things.' 'That all men should honor the Son even as they honor the Father.' Among these passages, and the like, are those which form the ground of belief of them who hold that our Savior was an inferior Being to God, and of them who believe Him to be a part of the Divine Essence; two of the most conflicting and dividing doctrines of the day, yet founded upon the *sense*, not the *signification*, of different words. In the passage *Ἐγὼ καὶ ὁ Πατὴρ ἓν ἐσμεν,* I believe all are agreed as to the *signification* of the word *ἓν;* yet as to its sense it is one of the most controverted in the whole Bible, especially when taken in connection with other passages. So, also, in the passages which are rendered in our translation, 'This is my Body,' and 'This is my Blood,' upon the *sense* of the words are founded the two great doctrines of transubstantiation and non-transubstantiation. In the reply of our Savior to the regenerate malefactor, 'To-day shalt thou be with Me in Paradise,' upon the sense of the words rests very much the different doctrines with respect to the state of the soul immediately after death.

"So we might go on to enumerate conflicting doctrines which depend solely upon the sense in which certain words are received.

"Now, as the prerogatives of a translation extend merely to the *signification* of words, even if it were a practical possibility for this to be determined to general satisfaction, and thus to set at rest the division of opinions as to their *signification*, still it

would be impossible for a translation to determine the *sense* of words, and consequently to have any influence upon doctrines based upon them.

"But, not only would an attempt at a new translation fail of the proposed advantage, but would be likely to be fraught with evils which would shake the whole fabric of the Church, and pour corruption through all the channels of Society. The practical results of each sect having a peculiar version, which we cannot but think to be the likely, if not the inevitable consequence of any serious attempt to tamper with our present translation; its effects upon infidels, who are ever upon the alert for every disagreement among Christians; and its effects upon many Christians themselves, who might be led to doubt the Inspiration of a Work which they see in so many different forms; and also the loose morals which would be apt to result from the want of any fixed standard, are what can be better pictured by the mind than described in language.

"Hitherto we have spoken more particularly of a new translation in its bearings upon doctrinal passages; but there is another part of the Bible which also claims attention. It is the devotional.

"Now, as a starting point, it is to be remembered, that, as there are forms of language which are peculiarly adapted to the outbreakings of pious devotion, so also these same forms are particularly calculated to awaken in others the same feelings by which they were originally prompted. How happily suited to

this end is the language employed in our translation of the book of Psalms, and other books of like character. How beautiful are some expressions! How sublime are others! But alter the language even so as still to preserve about the same signification, and the whole charm may be gone. The body may remain without the soul. The stern features may be left, but the life-like expression, the oracle of the spirit, has fled. An example of this may be seen in some recent translations of the Psalms, the book of Job, and the Prophets, which, from the ability of the scholar, we presume are somewhat more verbally correct; yet, in many passages where the words of our translation are not employed, and where there is only a little variation, they are rendered almost entirely void of that high devotional and sublime spirit which characterizes the same in the received version. Shall we, then, to gain this proposed advantage of greater correctness, run the risk of making so great a sacrifice? But even if gained at this sacrifice, can it be called greater correctness? Is a portrait more correct which gives truly the peculiar and life-like expression of the countenance, or one which presents more exactly the characteristic features, but without that animated look which distinguishes the living from the dead? Let every one answer for himself.

"The ado which many make about verbal preciseness seems to arise from a mistaken opinion of the nature of language, in appearing to regard it as an end, when, in reality, it is only a means. What is language in itself? Nothing. It is only

when viewed as a means of conveying ideas that it becomes of any value. It is not the channel which is of importance, but the water that flows through the channel. In a translation of the Bible, especially of the devotional parts, that translation must be most correct which preserves the high and elevated spirit which constitutes their peculiar value; and since that is done in so admirable a manner in our present version, what reason can there be for a new?

"There are, however, other so called advantages of a different character, which, although as yet only proposed by a few individuals, may hereafter be urged with great vehemence; as we have seen a cloud increase from 'the size of a man's hand' till it overcast the whole heaven. One of these is making the diction of the Bible conform to that in every day use; or, in other words, what some would call a more polished style. For instance, in speaking of Adam and Eve, instead of 'the man said unto the woman,' to render it—'the gentleman said to the lady.' And, in addressing our Saviour, to make the Disciples say 'Sir,' and He, in addressing them, 'gentlemen' or 'sirs;' and so to change all expressions which differ from our common idiom.

"But, could even this be done, it would be one of the greatest evils, as it would deprive the Bible, in a great measure, of that air of sacredness and solemnity by which it is so happily distinguished from all other books, and reduce its diction, at once, to the frivolity of a novel.

"There are still other changes which some, from affectation, contend for; a practical illnstration of which we have sometimes heard from the pulpit; as, for instance, instead of the word 'damnation,' to use the word 'confusion;' and in the passage which now reads—'If I make my bed in hell, behold Thon art there,' to render 'If I make my bed in the abyss,' or 'pit.' Although we cannot say there is any particular evil in this, still we cannot see any advantage.

"Others, again, actuated by false modesty, are in favor of omitting certain words and passages which they fancy to be corrupting to the morals of youth. An expurgated edition of the Bible! '*O tempora! O mores!*' The most we can say is, that it argnes bnt little for the pnrity of their minds.

"Of all the proposed advantages that we know of, that of the union of the sects is the most plausible, and the only one which at all deserves serions consideration. But, from the view we have taken of the matter, we find it impossible that they ever shonld nnite in opinions; and what is more, we believe it was pnrposely and wisely ordained that men should not think alike. But, althongh they may not unite in opinion, they may in friendship.

"Let Christian charity, and noble liberality, be taught from the pnlpit, and more good wonld result than even the most infatuated ever dreamed could be brought abont by a new translation of the Bible. It is not scholastic nnion that is needed. It is Christian union; a union not of opinions, but of

feelings; and, this once obtained, God alone could estimate the blessings that would flow from it.

"Harvard University, September 26th, 1850.

"Robert Troup Paine."

His perseverance, as in his religious habits, was carried into whatever he undertook. His fidelity was unflinching. His friendships ardent and confiding. His enjoyments being of the most innocent kind, his heart was always buoyant and happy, and his countenance always denoted the serenity of his mind. His presence scarcely failed to diffuse contentment and cheerfulness around him. It had been observed, however, within the last year, that he seemed now and then dejected, though very transiently, and without any known cause. It should be stated, also, that from his infancy to the last, whenever he was not employed in conversation, study, or amusement, his countenance put on a deep thoughtfulness, often bordering upon melancholy. This, indeed, was sometimes so strongly pronounced within the last two years, that his Mother occasionally inquired of him if any thing had occurred to disturb his happiness. His features would become immediately lighted up with a smile, and he would exclaim,—"Why, Ma, should you think that I am not happy? There is nothing in the world to make me unhappy."

Nature, as will be inferred from his writings, was the great source of his delights. He studied her book, especially as it is exhibited to all, and from his childhood. In his eleventh year,

in a letter now before his Parents to one of his young relatives, he says,—"When I am sitting alone, a tear will sometimes come into my eyes when thinking of your delightful rambles in the country; but as I go to my studies, that passes away, and all is joy and happiness." In College he amused himself with Chemistry, as laying open the inorganic world, and was President of the "Rumford Society," which has for its objects the cultivation of Chemical Science. Among his favorite Authors were such as reveal the physical and moral conditions of life. He was therefore much attracted by Physiology. History engaged his attention particularly. Shakspeare, also, was much read by him for the last year or two; but he was never known to have read other dramatic writers, except as rendered necessary by the study of the German Language. Milton was his other principal favorite among the Poets, and he was familiar with "Paradise Lost" at the age of fourteen years. It may be stated, also, that he had as great an aversion to Novels as to the Stage. Scott alone could engage his attention. He took up "Chesterfield's Letters to his Son" at the request of a friend, but, as he stated to his Parents, he laid them aside on account of their duplicity and immorality, remarking, also, that the conduct of the Son was a sufficient commentary upon the principles of the Father. He had heard so much of Jenny Lind, and of her benevolence, that he was attracted to her first concert at Boston, when he fancied that "there was something angelic in her music," and could not refrain from attending the other two,

although he had not the usual allotment of taste for music, and it was therefore a matter of surprise to his Parents. A letter to his Mother, at the time, is descriptive of great enjoyment. This was about four months before his death, and near the time when he wrote the first of the Theses which occur in the Memoir (Article 2).

The inquiring disposition of his mind was to investigate laws and principles, rather than details and abstract facts. He was not, however, imaginative. On the contrary, he was adverse to speculation, and submitted all propositions to the test of facts as far as they had been well ascertained. This gave to him a logical precision, and protected him against credulity. He had great ability for mental application, and great power of abstraction; such, indeed, as are not often surpassed. He wrote with great rapidity, often saying to his Mother that "his thoughts outran his pen"; and he never copied his compositions, either at the Grammar School or at Harvard University. His reverence of truth was so great that he would defend what was right in principle, however it might conflict with individual or public prejudice. In this respect his independence was unwavering, and it would probably have been carried through a longer life in the same fearless manner. The consciousness of his own purity was such that he would rarely attempt any defence of himself when erroneously suspected of having departed from the right; but where he had not scrupulously fulfilled a duty, he would at once disclose it, though no instance

can be recollected which amounted to a fault. Although such occasions had been rare, and of a trifling nature, his Father wrote early to President Everett in regard to this singularity of his disposition; that, if suspected of doing wrong, his silence might not be too readily construed against him; but that he might depend upon his ready confession of any error. He had seemed always to his Parents to have been, as it were, spell-bound by every injunction delivered by our Saviour; and that, in the foregoing respect, he acted in obedience to the example when Jesus "was accused of the chief priests and elders, He answered nothing."

Robert's attachment to his Parents was unusually ardent, and his kindness and benevolence extended to every thing, as will appear from his writings. He had always a great reverence for old age, and was devotedly fond of his grandparents. A mildness of disposition, and great amiability, were his most conspicuous characteristics. To his Parents he was constantly a moral phenomenon, having proved himself to them to have been endowed with the highest order of virtues, and without fault or blemish. So great was his equanimity, that he was never known by them to have manifested anger, nor did he ever exhibit to them an act, or utter a word, of disrespect; and this they have reason to think is true in relation to all others. With his Seniors he manifested, from childhood, the dignity of a man, and joined in youthful mirth with his equals, or engaged in simple sports with children to his latest day. This will

account, in a measure, for the production of the Poem which appears at the close of the Memoir.

It has been seen, from his own writings, that his piety remained unalloyed to the last; nor could it be entertained that there should have been a sudden declension in a case like the one before us, and where every other habit, and all his conversation, continued to be distinguished for their excellence and purity. His Parents recur to this subject, as it is an important one, and as it appears from the Correspondence that Robert was anxiously deliberating upon his profession during the week prior to his death. Law and Medicine are alone mentioned, while Divinity had been his favorite object. It becomes proper, therefore, that this should be explained. He was fearful that the schisms in the Church would involve him in disquietude, and he turned with great aversion from what he considered a prevailing want of Religion in the Pulpit. This, however, was only recently manifested, and evidently grew out of his sensitiveness upon that subject; and the conflict which was going on in his mind as to the choice of a profession was probably one of the causes of that overthrow of reason which led to his death.

It appears, however, that he was thinking of Divinity for his profession to the last of his life. His Parents have this information from their friend Miss Parker, obtained at an interview with her after the receipt of her letter which appears in the Memoir. Within a day or two of his death he asked her

opinion of his qualifications for the Pulpit, and remarked, at the same time, that his friends had expected him to study Divinity, but that he was undecided about it. His Parents have no doubt that such would have been his choice, had his life been spared. Within a few days of his death, he remarked to his Mother that, "the profession of medicine had too many pains, and the law too little honesty." He was also told on the same occasion, that, if he wished to study a profession at Cambridge, to which place he was much attached, his Parents would remove to that city, and live with him there; that his Father would give up his practice, but retain his professorship. At this suggestion he manifested great pleasure.

His Parents now approach the last days of their son. He fell by an act against which, but a little before, he had recorded his solemn protest (Article 2), and which was at variance with every circumstance of his life.

From what has already transpired there appears to have been a universal conviction of his insanity, and such was the verdict of the Coroner's Jury. It is not, therefore, so much an object, in printing the following correspondence, to strengthen this belief, as to show the abruptness of the seizure, and to present it as one of the startling problems of the human mind; while, at the same time, the correspondence discloses the habitual deportment of the Youth as manifested to the world, and embraces many details supplied by the Parents, which have been reserved for this part of the Memoir. These details, like

others in the Memoir, can derive an interest only from the light which they reflect upon the melancholy event, by showing the instantaneousness with which false perceptions will spring up without any other apparent cause than some obscure physical evil, and overthrow the supremacy of reason, and extinguish all the most hallowed associations of an enlightened and spotless life.

In the mean time it may be stated, as will appear more circumstantially in the correspondence, that Robert always protected his health and his life with a carefulness which is very unusual at any age; and at a late period he avowed this regard for life as a solemn duty. About two months before his death, he had an argument, in presence of his Mother, with some of his fellow-boarders at Cambridge, upon the duty of every man to protect his life under all possible circumstances which might threaten it. He insisted that it is not only the first law of Nature, but that life is the great final cause of God in creating the Universe; and, therefore, to neglect the means of averting impending death is the greatest crime. We are justified, he said, in shooting down the highwayman, and, therefore, in all other modes of self-defence which are as free from criminality.

At the close of the first term of his Senior year, he left Cambridge with his Mother, on the 16th of January, and after remaining at home till the 28th, he departed on a journey to Virginia, from which he returned to New-York twelve days before his death, which took place on the 8th of March.

The following letters, written during his absence, will show how he was employed, what the nature of his best enjoyments, though in the season of winter and in solitude, and what his latest attachments to life.

ROBERT TO HIS FATHER.

"HARPER'S FERRY, VA.,
"*Saturday Morning, Feb.* 1, 1851.

"DEAR FATHER:—Here we are, the cold weather and I, safe and sound. I arrived at Philadelphia in due time after I left you, putting up at the 'United States Hotel.' The next morning I spent in looking at the city.

"The low stoops and white shutters presented a curious aspect. The latter brought to my mind New-York in former days. About as New-York was then Philadelphia is now, and when the latter becomes what the former now is, New-York will have overtaken London. Such is the course of improvement. I went to Fairmount. Although the appearance of the place is a burlesque upon its name, it contains the principal object in Philadelphia really worth seeing — the water-works. They consist essentially of eight huge water-wheels, each connected with a pump by which the water is forced up into a large basin excavated in the solid rock. The works are capable of forcing up 3,000 gallons a minute (4,320,000 a day). They are worked eighteen hours a day; so that the city consumes,

daily, 3,240,000 gallons. This shows that before many years the works will be very inadequate, unless they can be much enlarged.

"At 3 o'clock I took the boat for Baltimore, had a delightful sail, arriving at half-past-six next morning. I visited, here, all the places of interest. The Washington Monument is a fine piece of architecture. It consists of a pedestal twenty feet high, which is ascended by twenty-eight steps. From this a shaft runs up one hundred and sixty feet, which has a flight of one hundred and ninety-eight steps. As there is no window all the way up, it seems quite dismal till one arrives at the summit, when a most glorious view opens upon him, where all the world seems lying below. Surmounting the shaft is a statue of Washington, thirteen feet high. This terminates the monument, which is the pride of Baltimore, and, I believe, one of the finest pieces of architecture in this country. I went to the Cathedral, the largest in the United States. It is a fine building. It has about it no finical or ostentatious work. It is well lighted by windows in the dome; but these are concealed from the observer so as to give an air of solemnity. I also visited the shot-tower, and saw the process of making shot.

"Yesterday morning (Friday), at 8 o'clock, I took the cars, and arrived at this place at half-past-twelve. It lies immediately at the foot of two high bluffs, on either side of the Potomac. All yesterday afternoon I spent in climbing. When I reached the top of the bluff, I was well compensated; for the

scene (although not what I had expected) is quite beautiful, especially as you look up the valleys of the Shenandoah and Potomac; and where are seen these united streams wandering among the hills I had expected to have found the scenery wild, but it can scarcely be so considered. I expected to find the rivers foaming and dashing; but they pursue a gentle course, with wide and shallow beds, forming quite a *beautiful* but not a *wild* scene. I said to the toll-gatherer, pointing to the bluff which overhung us — 'there must be a magnificent view up there!' — 'Yes,' said he, 'you have a fine view of the *town*' (an unsightly place); from which I inferred that it requires education to appreciate Nature.

"You may form some idea of the weather, when I tell you I washed this morning, not in ice-water, but in water-ice.

"To-day I leave for Winchester, where I take the stage for Weyer's Cave.

"Your affectionate Son,

"Robert Troup Paine.

"P. S. The squirrel needs some walnuts, or hazel-nuts. She was out of them when I left."*

* This squirrel had been a pet of his for many years before he entered College, and was often remembered in his letters from Cambridge.

ROBERT TO HIS MOTHER.

"HARRISONBURG, VA., *Feb.* 3, 1851.

"DEAR MOTHER: — Ah! here I am, sitting by a wood fire, which looks as cheerful as you can imagine.

"I wrote Pa from Harper's Ferry, from which I took my departure on Saturday; went to Winchester, thirty-two miles, by railroad, for which I paid two dollars; (did you ever hear of such a fare?) At W. I staid over Sunday. Left W. this morning at three o'clock; had a delightful ride by stage, sixty-nine miles, to this place. It was, unfortunately, cloudy, so as to debar me from a view of the mountains. We passed through the great Virginia Valley, on the bed of one of Pa's *Lakes*, much of which is very fine country.

"I have now seen considerable of the slave population. They all appear happy; but this argues for the worse. It denotes a most abject state of mind to be contented with slavery. This is partly owing to their natural inferiority, but greatly, I imagine, to the continued effects of slavery itself.

"But there is something worse than slavery here. The great number of mulattoes and quadroons plainly bespeaks the prevalence of a greater crime, and one most disgusting in its nature; which places many of the whites really lower than the blacks. Slavery is a strange institution for a country that

makes any pretension to Christianity or civilization. But this is too shocking for man's most savage state. *

"There is another remarkable thing I have observed; that all the Southerners, whom I have seen thus far, are very small eaters. The usual time spent in eating is—seven or eight minutes for breakfast, fifteen minutes for dinner, and five

* In Robert's copy of the Rev. Professor Stuart's Pamphlet on Slavery, (see Article 1, page 21,) several passages are marked by him, with marginal comments. Among them is the following paragraph and comment:

"An intermeddling with civil relations or rights would have been deemed sedition. *Slavery* was one of these relations. Hence, if Christ, or Paul, or Peter, had said to masters, 'Set your slaves immediately free,' the answer would have been, 'Who made thee a ruler or a judge over us? Cease to preach sedition, or we will immediately bring you before the magistrate.' There were always masters enough ready to say and do this; and then, what was to become of the infant cause of Christianity? The whole power of the Roman government would have been brought down upon it, to crush it in the bud, and never to suffer it again to rise up." Page 55.

Robert did not think that it was any fear of such a consequence that deterred Christ and his Apostles from interfering with slavery; and he wrote the following comment on the margin of the pamphlet:

"Can we suppose, for a moment, that He Who could command more than twelve legions of angels could act under the influence of fear of any earthly tribunal? What became of Christianity, let me ask Dr. Stuart, when the whole world was arrayed against it, and the whole force of despotic power *was* brought to crush it? Did it not float like a cork upon the waters of tribulation? But does not St. Paul say, 'Be not ye servants of men'? Dr. Stuart says nothing about this."

Farther on in the Pamphlet (page 112), Dr. Stuart urges the education of young blacks. Here Robert exclaims, in the margin, "High and noble sentiments!"

minutes for supper; and I am not exaggerating when I say a Virginian does not appear to eat much more in a week than a Northerner eats in a day.

"Weyer's Cave is fourteen miles from here. I shall set out to-morrow morning at six o'clock, on horseback, as there are no public conveyances.

"Your affectionate son,

"Robert Troup Paine."

ROBERT TO HIS FATHER.

"White Sulphur Springs, Va.,
"*February* 9, 1851.

"Dear Father:—I arrived here last night, and was glad to get a letter from Ma saying you were both well. I wrote from Harper's Ferry and Harrisonburg.

"Since my last I have made quite a progress in my journey, and have seen what I have long wished to see, Weyer's Cave.

"It is indeed a curiosity. Although in extent it is not to be compared with the Kentucky Cave, it is said to be superior in the beauty and variety of its formations. Its extent is 1600 feet, and it contains twenty-three chambers, most of which have taken names from the fanciful forms they exhibit.

"The first room is the 'Statuary.' As you enter this, you see before you a thick cluster of stalagmites, which, at a little distance, present very much the appearance of statues. Farther

on, you come to 'Solomon's Temple'; it should be Palace, as it is named from an immense throne, some forty feet high. Just to the left is a very beautiful formation, representing a water-fall. The great mass is covered with a brown incrustation, while down its sides is the pure carbonate of lime, of the appearance of foaming water. This is one of the finest things in the Cave. Going to the other end of this room, you learn something new concerning the 'Wise Man.' You learn that he was a good marketer; for, looking into 'Solomon's Meat House,' you see depending from the ceiling a fine 'Leg of Mutton.' The brown stalactite representing the lean portions, and the white the fat. The resemblance is perfect.

"In the 'Diamond Room,' aloft in the crags of the rocks, is a formation called the 'White Crane.' The resemblance here, also, is perfect.

"In the 'Ball Room' is a stalactite formation called the 'Bass-Drum,' which, when beaten with the fist, is capable of emitting the various tones of that instrument; so that, when a ball is held in this apartment, it is played to accompany the band. On the opposite side is a large Gallery, where seats can be placed for spectators.

"In the 'Armory' is a large stalactite called the 'Shield of Ajax.' It is at an angle of about forty-five degrees with the ceiling, and is one of the most wonderful things in the cave. The question is, how did it form at that angle? I have not time now to tell you my theory, but will do it when I get home.

"The principal apartment is 'Washington's Hall,' 257 feet long. In the centre of this is a large statue, which you imagine to be Washington's. In another part is a large formation resembling the wing of an Eagle. With singular appropriateness, the hall also contains a stalactite in the shape of an 'Inverted Crown.'

"The last chamber goes by the name of 'Jefferson Hall.' This contains a stalagmite of immense dimensions, which has received the name of the 'Tower of Babel.' On one side it resembles that as much as any thing; but on the other you have before you a beautiful cascade. In another part of the hall is a stalactite resembling a huge 'Oyster Shell,' being at quite an angle with the ceiling. At some distance from this, among a thick cluster of stalagmites, is a delightful spring of water.

"The Cave abounds, every where, with Gothic structures, and drapery, often arranged in the most graceful folds. In one room this is so abundant that it is known as the 'Tapestry Room.'

"Your feelings while in these submundane regions are those of mingled solemnity and wonder; of solemnity, as you now work your way through the dark and narrow passages, sometimes nearly creeping; now, find yourself in an immense hall, where the rocks, towering one above another, are lost in the gloom above; now listen to the regular pattering of the droppings from the ceiling, and now direct your attention to the voice of the guides reverberating through the hollow chasms; of won-

der, as you now survey the varied formations around you, some of them of the most fanciful shapes; now reflect that, although some of the masses are immense, yet they were all formed by the gradual dropping and evaporation of water, which goes on so slowly that scarcely any alteration can be perceived since the discovery of the Cave in 1804. This, too, gives you some idea of time.

"I leave here for the Natural Bridge to-morrow morning at four o'clock (eighty miles).

"Your affectionate Son,

"Robert Troup Paine."

ROBERT TO HIS FATHER.

"Washington, *February* 17, 1851.

"Dear Father:—I wrote Mother last week from the Natural Bridge, and gave her as good an account as I could of that grand object.* I left there Thursday, and stayed at Richmond Saturday night. Left R. yesterday morning, and arrived here about six o'clock last evening, where I found Green and another Classmate awaiting my arrival at the wharf.

"I have a fine room at the 'National,' for which I am much indebted to Green, as he waited a day on purpose to save it for me.

* This Letter has not been received; but one written from the Natural Bridge to his Classmate, Mr. Browne, appears in another part of the Memoir.

"Every nook and corner of every Hotel is taken (some rooms having three or four occupants), and the private houses are also becoming filled. I consider myself extremely fortunate; as this is the great Hotel of the City, where Clay and many other distinguished men board. Samuel has left this morning.

"To resume the history of my journey. I stayed two days at the Cave. I should like to have stopped much longer to have reconnoitred more fully this interesting object, and as I had, too, most agreeable quarters at Mr. Mohler's, who is an exceedingly attentive, intelligent and worthy man. I brought away a bag full of minerals.

"Thence I left for the White Sulphur Springs (one hundred and twenty miles).

"The first object of particular interest was the Warm Springs. The stage stopped here an hour and a half. I should have stopped a day; but in that case I should have been detained three days. The temperature of the water is ninety-eight degrees. The water contains considerable sulphuretted hydrogen, and several other substances. It forms a brown stone-deposit, of which I have a specimen. There are several spouts inclosed in basins, the largest of which is one hundred and twenty feet in circumference and seven or eight feet deep (a magnificent bath), and the volume of water is so large as to renew it every half hour. Perhaps nowhere else in the world can be seen so large a quantity of heated water. It is an astonishing sight.

"Five miles from the Warm are the Hot Springs, which have a temperature of one hundred and six degrees and will cook an egg. Here, also, are several spouts, but the volume of water is much smaller, and the principal bath is only seventy-five feet in circumference. This water contains no sulphuretted hydrogen, and forms no deposit. The situation of both is in mountain glens, but that of the Warm is far pleasanter.

"I arrived, at length, at the far-famed White Sulphur, where I stayed over Sunday. It is a place very void of interest, completely shut up by the Alleghanies, which are usually called mountains, but which, in fact, are only moderate sized hills. They cut off entirely your view, without having any attraction in themselves. The place is remarkable only for its odorous waters. Conceive a basin four or five feet in diameter and three or four deep, filled with water which has stood over the fire some minutes, and impregnated with the essence of decayed eggs; conceive, also, this water depositing upon the leaves and stones in its channel a soft white substance, and you have all that can be said of the White Sulphur.

"On my way to the Bridge I got out of the stage to taste of the Sweet Spring water. I may compare it to soda-water which has stood over the fire till its temperature is raised to seventy or eighty degrees.

"To-morrow I visit Mt. Vernon.

"Your affectionate Son,

"Robert Troup Paine."

Robert returned to New-York greatly delighted with his journey. He now employed himself actively in visiting his friends; and the day on which he left he was attracted to an elegant Cosmorama, and was so much delighted with the natural views that he urged his Mother to go and enjoy the spectacle as soon as her health would admit. One of his last movements was that of a visit to his Mother's Portrait, which was then in the hands of the Artist. While at home he wrote, also, the Article, already mentioned (page 28), for a Washington Newspaper.

After spending three days at home, he hurried back to Cambridge on the 26th of February. His Parents suggested to him, that, "as this was his last term at College, and near the end of the week, he had better remain at home till Monday," the 3d of March; but he was desirous, as he always had been, of being promptly at his post, "on the day when the term began," which was the 27th of February. He remarked, also, that he "should be at home again soon" (during the short vacation in May); and it was his Father's intention to visit him at Cambridge as early as the middle of March. On parting with his Mother, he said to her, — "Don't grieve, Mother, for I shall see you again in May." On riding down to the boat, which was to carry him on his way, he expressed great apprehension about his Mother's health, which was much impaired, and said to his Father, — "Come early to Cambridge, as I shall be anxious to see my Grandmother" (who was at Haverhill, forty

miles distant). "Be at Cambridge on a Saturday, as I can then go with you to Haverhill and return to Cambridge on Monday, so that I shall not be absent from any College duties." Soon after reaching Cambridge, it was his intention to have written upon one of the "Boylston Prize-questions," and to have forwarded the Article to his Mother for the purpose of being copied by her.

On reaching Cambridge, he addressed to his Mother the following letter.

"Cambridge, *February* 27, 1851.

"Dear Mother:—I arrived in Cambridge this morning all safe and sound.

"Every body is glad to see every body again. Mrs. Clarke and Miss Parker make many inquiries after you and Pa.*

"Nothing new. Tell Pa that I left his cleaning-rod (gun-rod) upon a chair in my bedroom.

"I think you will get the letter from the Natural Bridge, as a letter has arrived here which I wrote from that place.

"Your affectionate Son,

"Robert Troup Paine."

Both of his Parents had subsequently addressed him letters. His Mother's was filled with congratulations on the

* Mrs. Clarke is the widow of a Clergyman, and with whom Robert had long boarded. It was also in this happy and enlightened family that his Mother had resided.

bright prospects before him, and the admirable reputation which he had already won for himself. The first of these letters was received by him on the 3d of March, and the other on the 5th or 6th. The following is the one written by his Father. The latter part refers to a newspaper article which Robert had inclosed, without comment, in his letter to his Mother.

"New-York, *March* 2, 1851.

"My Dear Robert:—We were glad to receive your letter of the 27th, yesterday, and to hear of your safe arrival. The relaxation you have enjoyed will give you great vigor for your studies, upon which I suppose you have entered with renewed zeal. A little time more, and you will be upon a new theatre of life. I am rejoiced to know that your opportunities have been well improved, and that you have laid the foundation for future usefulness and fame. That has been my great aim ever since you came into being. The gratifying prospect contributes much to maintain your Mother's health. She has begun a letter to you, and had intended to have finished it this evening, but has been interrupted by visitors. Her general health is very good, and I think that the iodine is having a good effect upon the local affection.

"As to the article from the newspaper, it is very well written; but it does not relate to the subject which it professes to treat. It simply discusses the abstract question as to our right

of enslaving the Negro. Every one will agree with the writer. There is no difference of opinion between him and all intelligent slaveholders. It is, however, but a mere piece of sophistry. The question should have been connected with the consideration of slavery as it exists in this country, and it would then have appeared that there is no mode of extricating ourselves from the evil without incurring others of a thousand-fold greater magnitude. Not only does every body agree with the writer upon the abstract question, but the laws of the United States interdict the introduction of slaves from abroad, and even their traffic by Americans with foreign countries, under the penalty of death.

"Your affectionate father,

"Martyn Paine."

The next information they had of their son was by telegraphic message, announcing his death on the 8th of March.

His remains were brought to New-York, and entombed in St. Paul's Church-yard,* followed by a large concourse of friends.

The funeral services were performed at St. Mark's Church by his early friend, the Rev. Dr. Anthon.

Through the sympathy and kindness of the Rev. Dr. An-

* They will be ultimately removed to Mount Auburn Cemetery, at Cambridge, which was his favorite walk.

thon, the following obituary notice appeared in the newspapers, and in Dr. Reese's "New-York Medical Gazette."

"THE LATE ROBERT TROUP PAINE.

"The sudden death of Mr. Paine, in the prime and bloom of youth, is one of those dispensations of a wise and inscrutable Providence which falls with overwhelming weight upon surviving friends, but most especially within that domestic circle of which he was the sole earthly hope and delight. Memorials of the departed, under such circumstances, are ofttimes viewed as pictures drawn from fancy, without any original in real life. But in this case, one who was no stranger to his worth, asks the melancholy privilege of joining in the great and very sore lamentation around his early grave, and offering a brief testimony to his character.

"He was known to me from his first years, as an only child, of delicate frame, more than once restored to parental watchfulness and care, as it were, from the brink of the grave, and with improving health, exhibiting very soon remarkable intelligence, thirst for knowledge, and power of mental acquisition. Few youths sooner form habits of like application, or have devoted themselves more keenly and successfully to study, and very few can leave behind them a more vivid recollection of filial reverence and affection such as his, in that home where hopes have been crushed, which here can never be revived. Previous to

his leaving this city for Harvard University, about four years since, he frequently attended at St. Mark's Church, and our acquaintance strengthened. He came at times to my study, and pleased me so much by his general deportment, thoughtful cast of mind, and pious sentiments and feelings, that I felt warranted and encouraged in drawing his attention to the subject of the Christian ministry.

"At Harvard University his studies were prosecuted with his accustomed ardor and diligence, whilst his whole conduct was marked by that amiable temper, and high-minded uprightness and integrity which impart such interest to the youthful character. His course, indeed, was uniformly such as to justify the fondest expectations of those whose love circled around his existence, until within the past year, when my young friend manifested symptoms of mental depression, but which, however, was of short duration. With recovered health and spirits, and after spending a part of the past winter at the south, he had but recently returned to Cambridge, full of hope and ardor, to complete his term as an undergraduate of the Senior class.

"It was there that the mournful calamity occurred, on the 8th instant, which has plunged so many into the bitterness of grief; a calamity, so far as those can judge who knew him best, resulting probably from the great and undue tension put upon the mental powers by youthful effort, anxious to win the closing honors of a bright academic course, and to bear its laurels to the home which he so highly prized, and where he was so

dearly loved. Many, very many, are the friends whose hearts have been wrung by the sad tidings of his death. It is but due to them, and to the memory of my young friend, that I should say that I have heard from both of his Parents the most earnest declarations that their Son has ever been, 'in his religious views, in morals, and in habits, all that they could have desired, and that they can recall no instance of his departure from the strictest course of probity and virtue.'

"Under a bereavement so desolating as this, man feels his utter weakness to help the broken in heart. There is only one source of consolation and support. May it be tasted in its fulness and richness by those who need it most. '*God is our refuge and strength and very present help in time of trouble. Let us return unto the Lord, for He hath torn and He will heal us; He hath smitten and He will bind us up.*'

"H. Anthon.

"St. Mark's Rectory, March 13th, 1851."

"The following Thesis, written and handed in to the Professor only two days before his death, is introduced as a farther confirmation of the absence of all premeditation of self-destruction.

THESIS—ARTICLE V.

"'A PICTURESQUE COUNTRY IN THE EYE OF A NATIVE AND A STRANGER.'

"Although it cannot be said of the beauties of Nature that familiarity begets dislike, it needs but little experience to know, that, even those scenes which present the greatest charms to the Stranger, lose somewhat, at least, of their interest, as he becomes accustomed to them.

"The appreciation of Nature, however, seems to depend more upon the character and mental powers of the individual than upon any extraneous circumstances. To a mind that has been unfolded by education, exercised in its contemplative or imaginative faculties, Nature is ever, and every where, a Theatre of delight.

"The beauties of American scenery, and the sublimities of the Himalaya or the Alps, afford a thousand subjects for the pen of a Milton, or the pencil of an Apelles. To such minds they can never fail of the deepest attraction, and must for ever call forth the loftiest flights of genius; while to men of reflection a scene of beauty or grandeur is pregnant with the seeds of thought, 'with whose beauty, if they, being delighted, took them to be gods, let them know how much better the Lord of them is, for the first Author of Beauty has created them.'

"On the other hand, external Nature has a very different interest to him who has been deprived of opportunities to develope his mental faculties. He looks upon the majestic oak, and the reverend elm, whose trunks contain the pith of two hundred summers, only to estimate the pecuniary value of the wood. Beyond this they are unworthy of his notice. The grandest, sublimest portions of Nature are observed by him only to calculate how far they will contribute to his bodily subsistence. Yonder wild and towering mountain is considered by him only with reference to its mineral treasures; or he casts upon it a silent look of regret that its rugged sides afford no pasture for his flocks. Pressed by the iron hand of necessity and want, his mind is low and grovelling, his desires sordid, his ideas material (if I may use the expression). Beyond this, nothing has any interest for him. The charms, the poetry of Nature, are unthought, undreamed of, a mere nonentity!!

"A very good illustration of this is said to be seen on the bark of a tree near Niagara Falls, where are recorded the reflections of a Clergyman upon the stupendous scene before him, followed by those of a tailor, who exclaims,—'Oh! what a place to sponge a coat!'

"Not long since I stopped at Harper's Ferry, to observe the scenery where the Potomac and Shenandoah pass through the Blue Ridge. The place from which the best view could be had was a very high and steep bluff, on the opposite side of the Shenandoah. While paying toll to cross the river, I made

some exclamation to the man as to the view I should have from the top of the bluff (at the same time pointing to it). 'Yes,' said he, 'you will have a very good view of the *town*;' which consists of a few humble dwellings.

"The same thing is observable from the fact, that many, living near some of the grandest Works of Nature, have never visited them. There are said to be many who have long resided within a few miles of Niagara Falls, who have not the curiosity even to have seen them once.

"When, lately, I visited Weyer's Cave, wending along on horseback through a strange country, and when within five miles of the Cave, I was obliged to inquire my way of three inhabitants of that region. They were all ignorant of there being such a place, and one of them told me he did not know of any man by the name of Weyer's Cave.

"If we examine the facts which present themselves to every traveller, and the principles which I have deduced, I think we are justified in saying that the insensibility so often displayed where Nature abounds with works which arouse the soul of the enlightened man, arises not from familiarity, but from a much deeper cause—the mental character of the individuals. In wild and sequestered spots, where Nature presents the glories of her outward form, *there* is always the untutored mind,—human nature in its lowest condition.

"Familiarity, to be sure, as I before said, may exert some influence. Let the educated man, of whatever fancy, or occu-

pation, pass a long series of years at Niagara Falls, he must ultimately lose some of the interest which enchanted him at first; but the scene would never cease to be food for a most glowing imagination, a subject for the deepest contemplation. That which wears away is merely that which is due to novelty.

"So, on the other hand, transplant an ignorant Irishman from his hut to the glories of the Tropics, or to the grand Alpine scenery, some degree of *surprise* might come over him at first; but he would remain a stranger for ever to those higher emotions which are felt by the educated man.

"Cambridge, March 6th, 1851.

"Robert Troup Paine."

The following is the Correspondence to which reference has been already made. The Letters from Cambridge form the most important part of the Memoir, as showing how well Robert's habits corresponded with the principles which pervade his writings, and as it is rather the life of an individual about which we are interested, than the manner of his death; though the Letters reflect a consolatory light upon the latter.

EXTRACT OF A LETTER FROM MRS. M. J. CLARKE (THE LADY WITH WHOM ROBERT BOARDED) TO HIS MOTHER.

"CAMBRIDGE, MASS., *March* 12, 1851.

"DEAR MRS. PAINE:—It is with a trembling heart and hand that I take my pen to address a few lines to you on the subject of your late severe trial and bereavement. Conscious of my utter inability to impart any consolation to a heart so deeply affected as yours, I can only assure you that I have seldom, if ever, had my sympathies so deeply drawn forth, and that I should be rejoiced as well as relieved, could I in any way administer to your comfort. Time, and the blessing of God, will open high sources of consolation, and pour the balm of holy resignation over your wounded spirit.

"Perhaps it may be a melancholy satisfaction to you to hear the little that I have to relate of Robert's conduct and appearance during the short time we were permitted to have him with us.

"On the morning of his return I met him a short distance from the house, in the Appian Way. He was just from the cars, with his carpet-bag and band-box, coming to the house, looking very bright and happy. I thought I never saw him look better. I spoke a few minutes with him, and he then went on to the house. I came home in about an hour, and

found him taking some refreshment, and talking with Miss Parker. He was very social, and we both remarked after he went out, how pleasant it seemed to have him come back looking so cheerful and healthy. And such he continued to be during the short time he continued with us. He passed several evenings with us, and always appeared happy. One evening when M. and his wife were here (a Lawyer of Boston and son of Mrs. Clarke), he and Robert had a long conversation on law subjects, in which both of them seemed to take an interest. The next day Robert told me he thought he should stay with me three years longer, as he thought it likely he should enter the law-school. At another time, when E. and my son J.'s wife were here, he passed most of the evening with us in the most pleasant and social manner (the evening preceding the day of his death). On his going away, Rebecca said to my son, 'How well and how pleasant Mr. Paine appears: I never saw him so interesting.' Miss Parker and myself had both made nearly the same remark before. He gave us a very interesting account of his tour during vacation, relating various incidents that occurred, and making many interesting remarks; and this state of things continued even on the fatal day that closed his earthly career. He seemed to enjoy every thing around him.

"On Saturday morning, the last time I saw him (the day of his death), he came in to breakfast rather later than usual. The other students were going out as he came in. I was at the table alone with him. He made some little excuse, saying he

believed he was rather late; but nothing strange or peculiar appeared in his manner or conversation. He sat some time, talking on various subjects. On leaving the dining-room, he told me he was going to Boston.* He then stopped a little while in the parlor, talking with Miss Parker. He remarked to her that if there was a little more snow, *he would give her a sleigh-ride.* He was perfectly natural and easy, and his conversation as pleasant as ever.

"I did not look for him much on Saturday; but when he did not appear on Sunday, at noon, I felt somewhat surprised (though not alarmed), as he was seldom, if ever, away on that day. Still, it did not seem strange that he should have been persuaded to stay at his Uncle's (in Boston) over Sunday. But when Monday morning came and he did not appear, I could not help expressing my fears that something had happened to him, and wished some one would go to his room (in the College) and see what had become of him. But, before our breakfast was over, the dreadful intelligence of his death had reached us;" &c.

"I cannot express to you the consternation and terror that seized upon me. It seemed to me it was not, it could not be so."

"I can remember him only as he appeared the last time I saw him, cheerful, contented, and happy. Such, it seems to me,

* There can be no doubt of this intention, as he had the utmost abhorrence of falsehood.

he must have continued to be up to a short time before his death; when some sudden and unaccountable impulse seized his mind and hurried him into Eternity.

"With sentiments of the deepest sympathy for yourself and husband, I am, dear Mrs. Paine,

"Your sincere and sorrowing friend,

"M. J. Clarke."

LETTER FROM MISS PARKER (RESIDING IN MRS. CLARKE'S FAMILY) TO MRS. PAINE.

"Cambridge, *March* 13, 1851.

"My Dear Mrs. Paine: — My spirit sinks and my heart aches, as I take my pen to write. Oh, my dear friend, most feelingly do I sympathize with you under this afflicting dispensation, — the loss of your dear Robert, and our dear Robert. We all loved him; but, till his death we knew not how much. I know it is not in the power of human friendship to soothe sorrow like yours, whose heart is breaking with grief for a loved and only child. I can only tell you how tenderly, how sincerely I feel for you and his afflicted Father. Words cannot express the shock we felt when the heart-rending intelligence reached us. But, as Mrs. Clarke has, in her letter, given you all the information she could, I will not dwell on those circumstances which she has related; but must say, he appeared after

his return to Cambridge, in perfect health and very happy. His Southern tour had been very pleasant, and he gave us very interesting accounts of the places he visited, and the curiosities he saw. On Saturday morning (the day of his death) he came into the parlor and talked some time, as he used to do when you were here. I saw nothing unusual in his appearance at the time. He was in very good spirits and very happy. Oh, had I known it was the *last time* I was to have seen him, how I should have treasured up every word he spoke. He appeared remarkably pleasant, so much so that Mrs. Clarke and myself spoke of it after he left. He went out, saying that he should not come to dinner, for he thought of going to Boston. His absence did not create in me any fears for his safety, as I supposed he was making a visit at his Uncle's, and being the first since his return to College, had made it longer than usual. I wish it were in my power to say something to comfort you; but this I can say, he bore an unblemished character, and was beloved by all who were acquainted with him. A gloom overcast the College, and an expression of sadness was on every face. Oh, how sad a thing it is. That you and your husband may be supported under this great bereavement, is the sincere wish and prayer of your sympathizing friend,

"M. Parker."

LETTER FROM MRS. R. C. CLARKE TO ROBERT'S MOTHER.

"ROXBURY, MASS., *March* 27, 1851.

"MY DEAR MRS. PAINE: — You will not, I hope, consider me intrusive, in addressing you in a season of so much sorrow. I should not have ventured, but that I know, from Dr. Paine's letter to Mrs. Clarke, with what a yearning spirit you must long for any knowledge, even the most trifling, of the last few days of a son so loved and deeply lamented. I can only add one slight link to the chain of your fond recollections.

"I passed the evening previous to your son's death with Dr. Clarke, at Cambridge. We sat down to a very cheerful tea-table with Robert, who answered pleasantly all my interrogatories with regard to the part of the country through which he had been travelling. He followed us into the parlor, where he remained during the time we stayed, having my little boy upon his knee all the time, frolicking with him, and giving him the Latin for various sentences, such as good boy, &c., &c. He was uncommonly cheerful. As we were leaving the house, my little son asked me for my fur cuffs. I drew them immediately off, when Robert said, — 'What! Haswell, let your mother be cold that you may be warm!' They were the last words I ever heard him utter, save — 'Good night,' as I closed the door; but their echo will remain in my memory always. They were the utterance of a warm and affectionate heart.

"We all sympathize most deeply with yourself and husband in your bereavement, and commend you most fervently to Him Who 'tempers the wind to the shorn lamb.' That you may be sustained under your affliction is the earnest wish of yours

"Most respectfully,

"R. C. Clarke."

EXTRACT OF A LETTER FROM MR. SAMUEL A. GREEN (WHO HAD BEEN ROBERT'S CHUM DURING THE WHOLE OF THEIR COLLEGE LIFE) TO DR. PAINE.

"Cambridge, *March*, 1851.

"My Dear Sir:—I hope you will excuse my apparent neglect in not writing to you before this time; but the shock that I experienced has unfitted me for so doing. I will now state to you what dear Robert's actions were just previous to his death.

"I had observed nothing in his conduct during the short period of this term that he was with me differing from what it had always been. In fact, he was in better spirits, if possible, than I had ever known him to have been; speaking frequently of his trip during vacation into Virginia, and of the enjoyments it had afforded him. Other persons had also noticed this. He had even stated what his intentions were in regard to his profession; saying that he should probably study Chemistry for a while, and then, perhaps, adopt the profession of Medicine. (See page 51.)

"It had always been our practice for the one who should be up first in the morning to awake the other; and, on the morning of the 8th inst. (the day of his death) I arose first and awoke Robert. He said it was so stormy abroad he should not attend prayers, and desired me to do the same. I said immediately that I would do the same as he did. I then returned to my bed, and we conversed together for the space of half an hour upon various subjects; each one in his own bed during this time. (There were two bed-rooms connected with the sitting-room.) Among other things, he said that he was going into Boston in the afternoon, to spend Sunday at his Uncle's. At half-past seven I got up and went to breakfast, and returned a few minutes before eight o'clock. I recited at eight and he at nine o'clock; the class being divided alphabetically into two divisions. When I left him he was in the act of dressing, and when I returned from recitation he was blacking his boots. This was, perhaps, at about a quarter of nine. In the course of two or three minutes he went out; and when he returned we talked together for nearly an hour,—he appearing perfectly sane and natural. I remember, distinctly, of his speaking of inviting a few members of the Rumford Society to our room after the meeting on Monday evening, the 10th inst. He had had sent to him a bushel of nuts from Groton, and I had received a barrel of apples. He said that these would be nice to give our friends on Monday evening. He spoke, also, of walking to Groton with me, some time during the term, a

distance of thirty miles, and returning the next day. I answered that, as he excelled me in walking, he should give me the start of half a day, and on that condition I would go. He replied that, in such a case, I had better take the cars, and leave him to walk alone. He was a great walker, and I have known him to walk twenty-five miles in a day, on one or two Saturdays particularly.

"After conversing for nearly an hour, I left him just in season to take the train of cars for Boston.

"I do not think that at this time he meditated an act of self-destruction. I am fully of the impression that it was the result of a feeling which came over him suddenly, and one, too, which he could not resist.

"As to the sulphuric ether (of which he had just purchased more than a pint), I have known of his having bought it on several occasions. He was fond of Chemistry, and was often buying substances for the purpose of experiments.

"I had roomed with Robert so long that I had become very much attached to him. I had seen so many fine and noble qualities in him that I could not help it. His loss will be very deeply felt by the Class, more so, I think, than that of any other member. His friends are not confined to his own Class. He has many others who belong to all the Classes.

"I remain yours very respectfully,

"Samuel A. Green."

In another letter from Mr. Green (of April 25th), he remarks:

"I saw more of Robert, perhaps, during the few days of the Term he was with us than usual. We were together more for the first week, I think, than we had ever been during the same length of time, on account of our greater leisure. During this time he frequently spoke of the plans which he intended to carry out after he should have left Cambridge. He told me he should live somewhere in the country in preference to the city, — to be where he could study Nature.

"One remarkable feature in his character was his benevolence, which I had noticed in a very marked degree. There was a tendency of giving too much rather than too little. Quite frequently persons would call at the rooms in the College buildings for the object of begging. On several instances, in particular, I remember his generosity to these people, when I told him that he did not use proper precaution in regard to them. At which he replied, that he would rather err in giving too much than too little.

"As far as I can learn, I was the last person who had any long conversation with him."

LETTER IN ANSWER TO MR. GREEN'S.

"New-York, *April* 10, 1851.

"My Dear Mr. Green: — I hasten, as soon as I am able, to acknowledge the receipt of your very kind and most welcome letter. I had, indeed, been waiting with great anxiety to hear from you, but had refrained from addressing you, as I well knew how painful it must have been to relate the circumstances of your last interview with our dear Robert.

"The occurrence of his death in almost your immediate presence, with the sound of that last conversation, so expressive of hope and youthful buoyancy, and plans for future usefulness, still lingering upon his ear, and all the little but most significant details concerning your delightful harmony in 'doing as the other did,' your familiar and natural chat as you carried out in bed that sympathetic response to the wishes of each other, the blacking of boots, the nuts, the apples, the prospective entertainment, on the next following Monday evening, of your scientific friends of the Rumford Association, as proposed by dear Robert when time was just over with him, with a great amount of other corresponding facts from other sources, reaching, like those related in your letter, up to almost the moment of his death, are absolutely conclusive that there could have been no thought of his own destruction till at the

time of its execution, and that the natural exercise of reason must have been so suddenly and completely overthrown, that all past recollections, all the hilarity of that morning streaming from the fountain of friendship, all his life-long reverence for Religion, all his undeviating walk in morality and virtue, and the impulses of youth, could have had no place in his mind. So sudden, indeed, were the false perceptions which seized upon him, that there is not a clue in his writings, his memoranda, his conversations, his deportment, or any one arrangement, at the nature of the illusion, or that his death had been meditated. This, however, is often the history of insanity. The subject, nevertheless, frequently betrays, as a consequence, what are considered only peculiarities or eccentricities; when, at last, a violent seizure takes place with great abruptness, and whatever act is done follows at the moment, or before the illusion is supplanted by right perceptions. But even then, reason may seem to be in such full operation that many can discern insanity only in the act itself; though closer observation shows that all the reasoning is upon false premises.

"It is of little moment what were the chemical agents around him that administered to his death. Sulphuric ether appears to have been one, of which there was more than a pint; and you 'have known of his buying it on several occasions, and that he was often buying substances for the purpose of experiments.' I am informed that there were as many as fifty bottles

standing upon his table. There was nothing there with any evil design, but for the purposes of an inquisitive mind. The whole history of his life is one unbroken chain of testimony that he never entertained an evil thought. He was fond of Chemistry; and its pursuit was an occasional recreation from severer studies. Like all novices, he was prone to look into what is most curious and wonderful in that Science. Hence he purchased and studied the vegetable alkaloids, respired the sulphuric ether and other gaseous substances, which older Chemists have always practised, and often at the no small exposure of life; and, on two occasions he forwarded to me, from Cambridge, two specimens of explosive substances made by himself, — one of which was the gun-cotton, and the other a new gun-powder. I cautioned him against these dangerous things; but he was always so habitually careful of his health and life, that I had never any fear that he would take a risk from experiments when enlightened of their dangerous tendency.

"As to the direct facts which are indicative of his attachment to life, they become of great interest when contrasted with the manner of his death. Besides the great attention which he bestowed upon his diet, and his habitual walks, he had been provided for five years with a life-preserver, and he never travelled without that means of safety in a small carpet-bag. He brought this with him on his journey home last vacation, and carried it with him on his late tour through Virginia.

Mrs. Clarke says, in a letter to Mrs. Paine, that, 'on the morning after his return to Cambridge, I met him a short distance from the house, in the Appian Way. He was just from the cars, with his carpet-bag, coming to the house, looking very bright and happy.' That was the little bag which was always devoted to his life-preserver; and when, a few days after his death, my sister entered his chamber in Halworthy Hall, to look around upon the things which remained exactly as he left them, the little carpet-bag was there with its faithful inclosure, along with a night-shirt, indicative of the place which it occupied on the night of the 26th of February, when he made his last voyage around the coast in the Fall River steamer. It is also worthy of remark, as illustrating this moral problem, that, while passing the last summer vacation at Wells' Beach, in Maine, he occasionally amused himself with short fishing excursions, when he made his life-preserver his companion. Shooting, also, was one of his occasional amusements, and as I commonly joined him in this recreation, I had the opportunity of observing that he carried the same precautions into all the management of his gun.

"Such are examples of his habitual care of his life; and he often manifested an intense anxiety, sometimes very distressing, about the health and lives of his Parents. In the former case, although strongly marked, it seemed to proceed only from the natural sentiment under the steady discipline of reason; and as to his Parents, there was often more or less ground for his fear.

"But it is useless to dwell upon considerations of this nature with one who knew Robert so intimately as yourself; who knew so well his exemption from passion, his complete equanimity of mind, his possession of every thing that was amiable and excellent. And yet, so singularly mysterious is this Providence in the apparent absence of any exciting cause of a moral nature, I cannot but dwell on the contrast afforded by his whole life up to the moment of its extinction. I have no difficulty in discerning a physical cause in a preternatural susceptibility of his brain; but I can find nothing of a moral nature to have acted injuriously upon the organ. It seems to have been, indeed, the physical cause alone; and hence may be inferred his very exuberance of spirits on the morning of the fatal day. His mind, as you know, was full of benevolence, and as gentle as the dew of heaven. I have never known it to have been ruffled by any passion, or by any disappointment.

"How rare the occurrence of two Collegians spending their four years together in the relationship of Chums, and their endearments to each other increasing to the end of the term! There is a coincidence, in this respect, in regard to myself, which renders the fact of thrilling interest; for, during the four years of my College life I lived on the same harmonious terms as the Chum of the late Rev. Professor Brazer, and, during our Senior year we occupied a room not far from yours in Halworthy Hall.

"For the present, my dear Mr. Green, I can only thank you

for the exercise of those virtues which were so characteristic of Robert, and by which you contributed so greatly to his happiness, and endeared yourself so strongly to him. It is my earnest wish to cultivate an intimate friendship with you hereafter, and in this deep sentiment of affection Mrs. Paine entirely participates. Indeed, we could wish to be on terms of intimacy with all of Robert's Classmates, and to do for them whatever, living, he would have done.

"Mrs. Paine desires her affectionate regards to you, and unites with me in the hope that we shall hear again from you soon, and that we shall also receive from you an early visit.

"Very affectionately yours,

"Martyn Paine."

EXTRACT OF A LETTER FROM JARED SPARKS, LL. D., PRESIDENT OF THE UNIVERSITY, TO DR. PAINE.

"Cambridge, *March* 19, 1851.

"My Dear Sir:—I have delayed writing to you for a short time, till the acuteness of your feelings, so keenly touched by the recent most afflicting event, should be in some measure subdued; and even now I should fail in any attempt to express my own deep sympathy with you in so great a bereavement. Yet it cannot but be a source of consolation to you to be assured of the high esteem in which your son was held here by all who knew him.

"By his uniformly correct deportment and amiable disposition he gained the confidence and respect of his Instructors, and the kind regards and good will of his Associates. As a scholar, he exhibited talents of high promise. His mind was constantly active, and steadily employed in studies congenial to his taste. Latterly his attention appears to have been much attracted to the sciences.

"More than a year ago he called on me, and said he had been for some time endeavoring to solve the problem of the quadrature of the circle, and he believed with a fair prospect of success; but that he had recently seen a notice of a similar effort by a person in Canada, who, there was reason to suppose, might have adopted the same method. He requested me to receive from him a statement of what he had done and hoped to accomplish, so that the conception might be known to have originated with him, if he should be anticipated in its execution by another. He accordingly handed to me the inclosed paper, which I doubt not will give you pleasure to preserve as an interesting memorial." *

"With great respect, I am, dear Sir, sincerely yours,

"Jared Sparks."

* Robert committed this to the care of the President at his Mother's particular request. She was then residing with him at Cambridge, and both were about leaving for the vacation. He was averse to doing it, lest it should appear ostentatious. The attempted solution of the problem was left unfinished, and he intended to have resumed it when more at leisure.

The next following letter refers to a subject in which the Parents had a deep interest. The application was founded upon the consideration that their Son had nearly completed his Collegiate course.

LETTER FROM JARED SPARKS, LL. D., PRESIDENT OF THE UNIVERSITY.

"CAMBRIDGE, *June* 5, 1851.

"MY DEAR SIR:—Your letter of the 10th ultimo was duly received, and I have taken the earliest opportunity to lay it before the Corporation. They have given to your request all the consideration, which a subject so interesting to you justly demands. Your son's Classmates had also petitioned to have his name included in the Catalogue of Graduates, showing thereby a touching testimony of the estimation in which he was held by them.

"I am sorry to be obliged to inform you, however, that the Corporation could not feel themselves justified in departing from the obvious construction of the College Laws, and from the usage which has always existed. Similar applications have heretofore been made, but there is no precedent for conferring a degree on a student who was not living at the time; and, on reviewing the reasons for the course which has been pursued, as connected with the general interests of the University, the Board could not but consider them strong and just.

"Be assured, my dear Sir, that every member of the Board has sympathized with you most deeply in the afflicting event which gave rise to your application, and that your son has left a name which will ever be held in affectionate remembrance by all who knew him at the University.

"With, &c.

"JARED SPARKS."

ANSWER TO THE FOREGOING LETTER.

"NEW-YORK, *June* 10, 1851.

"DEAR SIR: — I had entertained some fear that the great desire of my heart could not be consistently granted. But your very kind letter subdued all feeling of disappointment, and left me with no other emotions than of gratitude to yourself and the gentlemen composing the Corporation, and the members of the Senior Class, for your and their sympathies, and of great thankfulness that you could speak of my son in such consolatory terms. Mrs. Paine unites warmly with me in these sentiments, and in wishing a life of unalloyed happiness to yourself and Mrs. Sparks.

"I remain, Dear Sir, very respectfully,

"Your obliged friend, and obedient servant,

"MARTYN PAINE.

"JARED SPARKS, LL. D., President, &c."

LETTER FROM A STUDENT OF DIVINITY, AND A FELLOW-BOARDER WITH ROBERT.

"CAMBRIDGE, MASS., *March* 26, 1851.

"MY DEAR SIR: — It gives me pleasure to be the medium of communicating to you the accompanying expression of the feelings of the Boarders at Mrs. Clarke's towards you and your son. My nearer acquaintance with him, and my deep interest in him, seem to me to render imperative a farther expression of my feelings, and one which I could not convey adequately in any general form, however true and sincere.

"I need hardly say, with what sorrow the tidings of Robert's death filled us all. It was deep and general. But to those who knew him best, and who watched his progress with most solicitude, there was one element of bitterness in the cup of sorrow which others tasted not. I felt as if I knew him better, and could better appreciate his feelings, than many, if not most of those immediately around him; and the sudden extinction of all those hopes which I had formed for him, and the thought of his Parents' sorrow, made the event doubly sad to me. I was watching with interest the growth and direction of his mind; with how much and what kind of interest you may imagine, when I say that I observed in him an increasing disposition to view subjects in the light of Christian truth and

right, as contradistinguished from the low and selfish views so generally adopted. No one can tell how true and deep is the satisfaction derived from such a circumstance as this, but he who longs for it and so seldom finds it. It binds one to another by a bond of more than ordinary strength and permanence; and, when the hand of death strikes down one who excites such an interest, the blow is aggravated by the feeling that the world has lost one it could ill afford to spare. Such was my feeling towards Robert; a feeling of growing respect and regard, as well as of joy in the prospect of a life guided, in whatever sphere it might be placed, by noble, Christian principles. I felt that the character of his mind was such as would compel him for ever to be dissatisfied with the mere form of truth, and content only with the substance; and here I had entire sympathy with him. He saw how many minds rest satisfied with forms and semblances of things, without penetrating into the eternal realities which give expression to the outward forms; and the sight was to him unsatisfactory, as to every thinking mind it must be. His aim appeared to be to get at the substance, — to lay hold on eternal truth; and I felt a deep satisfaction in the thought that such a desire was his, — for I knew that the longer he lived the more would he realize it, and the better would he be fitted to become a comfort to your hearts, and a blessing to those around him.

"But the Infinite Father had other purposes with him, and He has removed him from among us. It seems a sorrow hard

to bear, and most deeply and truly do I sympathize with you. I have known what it is to be deprived of one who was dear to me as life, — my own blessed mother, who was to us all the centre around which our affections and our happiness seemed to grow, and whose removal from among us occasioned a void which nothing on this earth can ever fill; and I can feel for you in this hour of your bitter grief.

"But what a world of comfort is revealed unto us in Jesus Christ, Who came to teach us that God is our Father, that His infinite Love is the Fountain whence all our blessings and our seeming evils flow; that He loves us ever more than we can ask or even think; that He is seeking to bless and do us good. When I think upon these blessed truths, I confess that, at times, I can feel the glory of suffering, and can think that it is good to have been afflicted. That this comfort in your sorrow may be yours, I earnestly hope and pray; for then will your trial prove indeed a blessing. It is, I know, hard to feel that sudden calamities, which overtake us when we are unexpecting and unprepared for them, are intended as welcome messengers of mercy and love to us. When the heart is crushed beneath the weight of trouble, it feels only the presence of the pain, and not till calmer hours come, does it know that the healing balm is there. It sees only the cloud, forgetting that behind that cloud the light of Heaven is shining; without which, indeed, the cloud could never have arisen.

"But you have other comforts besides those which Religion

gives; and, indeed, I may share them with you. The feeling which must fill the soul as it contemplates the end of one so pure, so good, so generous, so kind, so amiable as was Robert, how different from what it would have been had he been otherwise! * A Christian life, all theologians agree, is a fitting preparation for a Christian death. That Robert's heart was right, we have all very good reason for believing. For myself, I can bear most hearty testimony to his worth; and grieved though

* As this Memoir is designed to be of a domestic nature, and for those only who will sympathize in its objects, the Parents cannot withhold the following illustration of the manner in which they should come to regard the death of their Son, as presented to them by their friend the late John R. Murray, Esq.; and they record it the more willingly, as they have, in no small degree, realized a verification of the prophecy, and would hold it up as a consolation for others in their bereavements. "You have," said he, "the remarkable religious and virtuous habits of your Son for your steady contemplation and example. The realities of his existence upon Earth have now assumed the appearance of a shadow, flitting over the dales and the hills with which some of the finest incidents of his life are associated. You see that shadow, too, only in the distance, and, although in chase of it, it may seem to recede farther and farther from your view, till at last, it may turn some corner of a mountain and disappear! But, with the eye of faith you will still discern it through the mountain itself. This will serve to hasten your efforts, and you will soon find yourselves approaching more rapidly the place of immersion, and will be surprised, on turning that corner, to find how greatly you have overcome the distance between yourselves and the shadow. This will give another stimulus to your pursuit, and I need not say that you will speedily overtake it."

This incident reminds the Biographers of another tribute bestowed upon their Son by the Sister of their lamented friend, who paid the high respect to his piety of presenting him with a Diploma constituting him a life member of the "American Bible Society," in his Sophomore year.

I feel at his sudden departure, it is to me a great and abiding satisfaction to think that he was one to whom death should have no terrors. To you it must be a source of comfort and gratitude; for the memory of your son's virtues you can cherish as an object of pleasing contemplation to the latest period of life. And, though earthly hopes are blasted and destroyed, yet is there a better and holier hope, which, in God's good providence, may one day be realized.

"The last conversation that I recollect holding with Robert, was concerning his journey in Virginia. He spoke with great pleasure of that tour, which he had evidently highly enjoyed. He had taken particular notice of every thing concerning slavery, and spoke of it as a great evil to that State; as, in fact, ruinous to every thing with which it had any connection. He was very much pleased with the objects of curiosity in natural scenery; but his chief thought seemed to be in regard to points which are now so generally discussed, and he made his journey serve to throw a great deal of light upon them. Of slavery he spoke with more aversion than he ever did before. His conversations with individuals whom he met or travelled with there seemed to have interested him very much, as showing how bad the system is. I can see him now as his face lighted up with pleasure, when he told me of the amusing, or the new and beautiful things that he had seen. He seemed well and very happy.

"The last time that I saw him alive was at breakfast on

L. of C.

Saturday morning (the day of his death). Nothing then indicated that he was otherwise than well and happy. These are the last things that I can call to mind concerning him and his conversation. As they may afford you some satisfaction, I have stated them. I must not forget to say, also, that I was so much interested in his account of his Southern travels, that I asked him to draw up in writing a brief record of them; more particularly in regard to slavery. This he promised to do some time when he had leisure.

"What our relations to each other were, you know as well as I can tell you. Always frank and open, our intercourse was to me becoming more pleasant and profitable constantly; and I was not without hope that it might be so mutually. For his character and life I feel grateful; and though I cannot but regret so early a termination of his career, yet I can rejoice that there was so much in it to be glad and grateful for, — so much that we all can look back upon with satisfaction and pleasure, — so much that will ever render his memory sacred.

"I have spoken of Robert as I feel. I have endeavored to avoid exaggeration, and have rather studied the reverse. My object has not been to eulogize him, but, by expressing my regard for him, to give to you that comfort and consolation which the thought of his worth is so well fitted to give. Our loss is his gain. That to you, also, it may be no loss, but great gain, I earnestly pray. And, if this poor letter shall do aught towards lightening your load of grief, I shall be abundantly

grateful. It is very pleasant to me to be able to speak such words of comfort as I can offer in regard to Robert; and, although they very inadequately express the feelings which dictate them, yet accept them as an earnest of the existence of those feelings.

"Please give my very kind regards to Mrs. Paine; and with one more expression of my sincere sympathy with you, and affectionate respect and regard for Robert's memory, I am,

"My dear Sir,

"Truly your friend,

"F. Frothingham."

The letter which follows describes the manner of the Youth as he appeared at a Club of familiar Classmates two evenings before his death; the S. G. I. Club.

EXTRACT OF A LETTER FROM MR. WILLIAM W. GOODWIN, A CLASSMATE OF ROBERT.

"Cambridge, *September* 15, 1851.

"Prof. Paine:

"Dear Sir:—I will endeavor to comply with your request, that I should give you a circumstantial account of Robert's appearance and conversation on the Thursday evening before

his death, as nearly as I can recollect; but as I had no particular reason at the time for noticing his conduct especially, I can of course only recall such scattered portions as were most forcibly suggested to my mind by the sad event which so closely followed that evening.

"On the Thursday evening before his death, Robert attended a meeting of the S. G. I. Club, and throughout the evening he manifested his usual cheerfulness, and gave no one the slightest reason to suppose that he was not in the full enjoyment of his senses, in every respect. His conversation was the same, and his behavior the same, as they always had been when he met with us, and nothing was said or done by him which we should have remembered as at all unusual, if his death had not so soon followed. But that event recalled to our minds some little incidents, which show almost conclusively, that, on that evening he had no intention or even thought of destroying his life, and that he was, as you say, 'looking forward to the future with unabated hope and happiness.' During the evening he proposed to one of our number to take a walk with him every morning before prayers, *for the remainder of the term.* After some discussion the proposition was accepted, and they agreed to call for one another on alternate mornings. I think one of these walks was actually taken on Friday morning. At a later period in the evening, Robert proposed that a 'Cipher' should be agreed upon between us, by which we could correspond after leaving College, and he moved that a Committee be

appointed to prepare one.* The proposition being considered rather chimerical, no serious action was taken upon it; but Robert was appointed a Committee of One to report some such plan for consideration at the next meeting. When called upon for a literary production, he apologized for not having one ready that evening, and said he had one in preparation for the next meeting, which would have taken place a fortnight from the one of which I am speaking. This unfinished production has never been found, and it would give us all great pleasure to see it, if it should at any future time be discovered. These are all the incidents I can remember of what took place on that evening."

"If I can be of the least assistance to you in this or in any other way, or if I have omitted any thing you desire to know, and which it is in my power to tell you, I hope you will inform me, and I will do my best to assist you."

"Yours, with great respect,

"William W. Goodwin."

The following is an extract from the Letter already referred to (page 28), and was taken by Robert from the Post-office on the morning of the day of his death.

* This was probably suggested by the circumstance that the Association was a private one.

"Washington, D. C., *March* 5, 1851.

"Dear Paine:—I have just received your letter. You are the most punctual Correspondent I have ever known. Be assured that nothing would afford me greater pleasure than to be able to oblige you. Your article about Mount Vernon I shall give to the Editor."

"Pray excuse me, as I am in great haste.

"Truly, ever yours,

"J. E. Felton."

"Robert Troup Paine."

EXTRACT OF A LETTER FROM MRS. DUNN TO HER BROTHER, DR. PAINE.

"Boston, Mass., *March* 18, 1851.

"My Dear Brother:—It is very sad to write you this letter, for I know how very painful it will be to hear all the little particulars I am about to tell you; and yet I think you will find great consolation in the fact, that there was no cause whatever for this mysterious act. Mr. Dunn went to Cambridge with me yesterday afternoon. We first called on the President, who received us with great courtesy, and assured us, as he has done every one, I believe, of the great estimation in which Robert was held by the Faculty."

"We then went to the room where this sad event took

place. I assure you it required no small effort to look about me. Green has not returned, and the room opposite has not since been occupied. We examined Robert's secretary and other places, but found nothing explanatory. One hundred dollars were in the secret drawer, and his diamond breast-pin."

"We must view this calamity with the eye of Faith. A few short years, and we shall, I trust, meet him again, where there will be no more sorrow"

"Your, &c.,

"Sophia Dunn."

RESOLUTIONS BY THE SENIOR CLASS, WHICH, WITH THE REPLY, WERE PRINTED BY THE CLASS AS A MEMORIAL FOR THEMSELVES.

"Cambridge, *March* 18, 1851.

"Dear Sir: — At a meeting of the Senior Class of Harvard College, called upon the occasion of the death of your son, our classmate, the following resolutions were unanimously adopted, which we send with no vain hope of alleviating your sorrow, but as a simple testimonial of our feelings.

"*Resolved*, — That the mournful death of our dear friend and classmate, Robert Troup Paine, occurring as it has so near our final separation, has cast a gloom, which we cannot hope will be dispelled, over the whole remainder of our College

course. In him we have to mourn the loss of a kind and affectionate friend, of an agreeable and cheerful companion, and of an intellect active and cultivated. He was equally endeared to us by the qualities of his mind and of his heart, and had his life been spared, we feel assured that he would have proved an honor to the class. While he won the affection and esteem of his classmates, he did not fail of securing the confidence and respect of his instructors; and in the minds of both he has left a remembrance never to be effaced.

"*Resolved*, — That we sympathize most deeply with the sufferings of his afflicted parents. If the loss of such a friend is so hard for us to bear, what must be the sorrow of those who have been called to part with a dear and only son.

"*Resolved*, — That an authentic copy of these resolutions be transmitted to the parents of our late classmate.

"Henry W. Haynes,
Edward H. Hall,
William C. Bradley, } *Class Committee.*

"Prof. Martyn Paine."

"New-York, *March* 24, 1851.

"My Kind Friends, *Members of the Senior Class of Harvard University*: —

"Mrs. Paine and myself have received your resolutions of affectionate regard for the memory of our dear Child, and of

sympathy for us, with very deep emotions of gratitude. Next to our consciousness of Robert's entire purity of life and character, and an unhesitating belief that so much innocence is well accepted of Heaven, the expression of your own intimate knowledge of his worth softens a sorrow which would otherwise paralyze our minds, and abbreviate the little which remains of our earthly being. Under such influences, however, and others of a similar nature from your inestimable and benevolent President, and yet other kind friends, whose confidence and regard had been won by Robert to the end of his brief career, we feel ourselves sustained, and enabled to bow in submission to the Almighty Will. We feel that ours is alone the loss; and while we cannot but indulge the principle of humanity, which was alike impressed upon the Saviour of man, we do not permit our grief to be unmindful of the sadness which has come over your souls. We feel for you as well as the loss sustained by ourselves. We hope, too, that the event may be sanctified to you as well as to us, and that it may impress all of us deeply with the uncertainty of human affairs. Not that it should cast a gloom over the blessings and enjoyments of life, but that it may so lead us to cultivate the religion and the virtues which governed my Son from his early childhood, that we may rather pursue what is intellectual than what is sensual. Disciplined by the culture of sound principles in religion and morals, you will find life to be full of the richest pleasures, and will come to regard its severest trials as ultimate

sources of refined happiness. It is the vicious alone, or those who seek enjoyments under wrong propensities, or the morbid misanthrope, that turn upon the world as an inheritance of troubles and sorrows without a corresponding relief.

"Robert was the victim of an inexorable necessity, which could not be averted while he was under the ordinary laws of his physical being. There was a radical fault entailed upon his brain, in a morbid susceptibility of that organ, superinduced by disease which attended him uninterruptedly during the first seven years of his life, and during which we were hourly apprehensive of his death. The brain was the main source of the difficulty, shedding a pernicious influence over the great organs of digestion. But, in the midst of these physical evils, his mind was remarkably precocious, for ever active, and evincing some very unusual and even surprising manifestations. In vain did I strive to hold it in check; and, to keep him from books, I withheld from him a knowledge of the alphabet till he was about six years old. At the age of nine years, he was attacked with a very formidable inflammation of the brain, and in consequence of the habitually susceptible condition of that organ, he could never bear the stimulus of meat. He tried it now and then, though very rarely, when it always gave him a severe headache. He was also a *sleep-walker* from the time he could go alone up to the end of his first year in College, which is as far as I have traced it. This was last manifested to us when at a retired place in the country, during the vacation preceding

his Sophomore year. It then occurred two or three times, and on one of the occasions he rose in the night, and wandered abroad in a storm of great violence. The house was alarmed by the noise of his movements, and pursuit was made.

"There was something peculiarly remarkable in his religious habits from the age of two years and a half, which raised in his Parents a constant apprehension that he would fall either into a religious melancholy or monomania; though he always enjoyed every thing around him, so far as infirmity of health would admit. From that early age to the time he left us for College, at eighteen years, I have never known a person who manifested such an undeviating and so devout a reverence for the Sabbath, as well as for all other holy things. In infancy his toys were voluntarily laid aside on Saturday evening, and the Sabbath was passed in repeating the prayers and chapters in the Bible, which had been taught him by his Mother when but two years old. His memory was one of his remarkable attributes, especially so in early life; and whatever was once or twice read to him from the Bible, he would habitually repeat, as well as his prayers, without farther prompting. His entire childhood was distinguished by the same display of reverential feeling towards the Deity. After his health would admit, he was never from Church, up to the time of going to College, unless rarely prevented by some temporary illness; and the residue of the day was devoted to writing out a summary of what he had heard, or to serious reading. The Bible was the first book he read

through, and at the age of thirteen years he had read it twice; when he appeared to have absorbed the whole in his memory. But, it should be said, that when this seemingly constitutional trait was discovered, nothing was done by his Parents to encourage it, but simply to indulge it. You may remember how he kneeled at prayers in the University Chapel, when first connected with the College. It was with some difficulty that President Everett and myself could dissuade him from it, so imperative was his conscience on the subject. At the close of his Sophomore year, when he was to adopt an elective study, his mind was so wedded to the profession of Divinity, that it was with great difficulty that the President and myself could discourage him from studying Hebrew. I was alarmed lest it should abstract his attention from his Collegiate course, and reduce him to an exclusiveness, if nothing more, which I had so long apprehended. Nothing but reasoning and persuasion were employed, and the President agreed with me entirely, that mildness and tenderness were alone admissible in the case. He was also assured that he should choose his profession with entire independence, and if Divinity became his choice, that it would be as much my desire as his own that he should be thoroughly conversant with the original language of the Old Testament.

"On the part of his Parents, there was nothing but one uninterrupted indulgence, because his stern integrity, and virtues, and manly desires, never permitted him to take the slight-

est advantage. When I was absent in Europe, for several months before his entrance at College, I gave him my bank-account in charge, with authority to draw for money at his pleasure. His happiness and usefulness were the unceasing objects of our care, and we lived almost for him alone. Even my own ambition for character was stimulated by a desire to yield my son an example, and to leave for him a reputation that might be useful to himself. All this was well appreciated by Robert, and, to the last, no son was ever more dutiful or more devotedly fond of his parents.

"But, in the midst of the brightest prospects, just on the eve of completing his Collegiate term, with plans already arranged to accomplish him abroad as well as at home, surrounded by Classmates to whom he was warmly attached, with a President at hand whom he loved and venerated, and other friends at Cambridge to awaken the strongest attachments to life, and full of the instinctive principle of self-preservation, he fell without an apparent cause to ruffle the smooth current of his life, which seems to have passed into Eternity under some hallucination arising from the morbid condition of his brain, too sudden and too powerful to be restrained by as great an accumulation of blessings as was ever enjoyed upon earth. We may abide in the certainty that reason was utterly overthrown; but must turn to an inscrutable Providence for permitting an act, against which, in the ordinary exercise of the mind, He has adjudged the highest penalty. For my own part, I look upon

it as upon any unavoidable accident, and as a dispensation resulting from natural laws. When reason is subverted, what remains of the wreck is prone to inflict upon the body the ruins which it suffers itself, or to bring upon others the direst calamities. This is equally common to the wise and the foolish, to the good and the bad. Its final causes must be therefore intended in Wisdom for some salutary effect upon the living; and when you shall have reflected upon this subject, you will be able to trace out the secret influences of such events upon society, and how they may seem to be ordained for the common good.

"Perhaps I owe you an apology for the length of my letter; but I have measured your interests and sensibilities, in some degree, by my own. Nor will I yet close without again assuring you of the thankfulness entertained by myself and Mrs. Paine for all your kind feeling toward our Son, and our gratitude for your sympathy with us. What I have said to you is intended through you for the whole class, for whose happiness and prosperity I shall ever cherish a lively interest.

"Whenever any of you may visit New-York, I need not say how happy we shall be to see you, and to listen to your College reminiscences.

"Sincerely yours,

"Martyn Paine.

"Messrs. Henry W. Haynes, Edward H. Hall, and William C. Bradley, } *Class Committee.*"

LETTER AND RESOLUTIONS FROM THE RUMFORD SOCIETY, OF HARVARD UNIVERSITY.

"CAMBRIDGE, *March* 29, 1851.

"DEAR SIR: — Having been appointed by the Rumford Society to prepare Resolutions expressive of the feelings of its Members upon the death of your Son, we have endeavored to perform that duty, and we transmit to you a copy of the Resolutions adopted by the Society upon that occasion.

"The Rumford Society was formed for the promotion of chemical studies among the Undergraduates, and for nearly three years Robert had been an active and most valued member. Feeling an unusual interest in the study which brought us together, he seemed almost indispensable to our Society, and he had twice been elected to the office of President, which he held at the time of his death. The many services which he has rendered to us as our President, and as a member, will never be forgotten, and we feel that we have, indeed, met with a loss which can never be made up to us.

"We know full well how inadequate any mere words of ours will be to address you upon this most afflicting occurrence, or to presume to intrude upon grief such as yours must be; but we should fail to do justice to our own feelings, if we omitted

to ask permission to join our expression of sympathy with the many others that this sad event has called forth.

"Please accept, Sir, for yourself and Mrs. Paine, the accompanying Resolutions, as a slight token of the heartfelt sympathy of the Rumford Society, and of ourselves, both as its members and as Classmates of your Son.

"We remain, yours respectfully,

"William W. Goodwin,
Henry W. Haynes.

"Prof. M. Paine."

THE RESOLUTIONS.

"*Resolved*, — That by the recent death of Robert Troup Paine, of the Senior Class, the Rumford Society has been deprived of an able and efficient President, an active member, and a most esteemed friend; and, while we can never forget the many valuable services rendered by him to the Society, we shall never cease to remember him with feelings of the strongest affection, and of the highest regard.

"*Resolved*, — That we deeply sympathize with the Parents of our deceased friend in their bereavement, and we would hope to offer them some slight consolation in the assurance that their Son secured the affection and respect of all who were associated with him in our Society.

"*Resolved*,—That a Copy of these Resolutions be transmitted to the Parents of our late President, in behalf of the Society."

LETTER FROM THE MEMBERS OF THE S. G. I. CLUB OF HARVARD UNIVERSITY.

"CAMBRIDGE, *March* 17, 1851.

"DEAR SIR:—Although as Members of the Senior Class we have most heartily joined in the Resolutions which have been sent to you, on the death of your Son, our Classmate, yet we were bound to him by a dearer and a closer tie, which prompts us in justice to our own feelings to address you in a different character. He was one of the pleasantest and most cherished members of a little Club of eight, comprising only the most intimate and familiar friends. Our objects were both literary and social, and for each he was particularly qualified. His literary contributions bore the characteristic marks of his genius; and his smiling face and sparkling wit were the delight and ornament of the social board. In such a close connection, we could not fail of becoming intimately acquainted with the character of every member; and we are most happy to say, with perfect frankness, that there was no one more beloved and respected than brother Paine. His place can never be supplied, and never again can we meet, as we have before. We feel

almost a claim to mingle our tears and sympathy with yours, for he was very dear to us all.

"Will you, dear Sir, and Mrs. Paine, accept this last token of affection from his most intimate friends; and whenever you look upon this badge (a silver key and chain), do not forget that your Son possessed the warmest love and esteem of the S. G. I. Club.

"Henry W. Haynes, *Pres.*
Edward F. Raymond, *V. Pres.*
Charles Dexter, *Sec'y.*
Wm. W. Goodwin,
C. C. Mitchell,
Arthur H. Poor,
J. Warren Towle.

Seal of the Club.
[AMICITÆ VITÆ VINUM.]

"Prof. M. Paine."

Robert was also a member of the ancient literary Club, the Hasty-Pudding.

LETTER FROM ROBERT'S FELLOW-BOARDERS.

"Cambridge, *March* 25, 1851.

"Dear Sir:—It is with deep sorrow that we, lately Fellow-Boarders with your Son, address you at this time; but we should do injustice to our feelings were we to refrain from offer-

ing to you our sympathy in your affliction, and to your Son's memory that tribute of respect and esteem which in our hearts we pay.

"We mourn his loss. We deeply regret, that, at so early an age he should be cut off, when the future seemed so full of fair promise, and the hopes which clustered around him, and the anxieties which had ever been felt for him, seemed destined, the one to be fulfilled, and the other to be dispelled. But, since it has pleased God to determine otherwise, we would offer to you that alleviation which a deep sympathy with you in your severe trial may afford, and trust that the Hand of Infinite Love may be outstretched to strengthen and comfort you.

"While we contemplate with sorrow the early death of your Son, we feel that there is ground for solace in the remembrance of his character. We knew him upright, kind in his feelings, and amiable and agreeable in his deportment; and it gives us pleasure to add our testimony to his worth.

"Accept this slight expression of our sympathy for Mrs. Paine and yourself from, dear Sir,

"Your obd't Servants,

"F. Frothingham,	Uriel H. Crocker,
J. R. Pierce,	B. C. Clark, J'r,
John Erving, J'r,	G. E. Dana,
F. H. Russell,	David H. Coolidge.

"Prof. Paine."

Among the many agreeable things which were about to take place, and of which Robert had spoken with much pleasure to one or both of his Parents, was the fraternal ceremony of *Class Day*, which was celebrated on the 20th of June.

To render the following communication intelligible to all who may receive this Volume, an Extract is prefixed from a work lately published at Cambridge, entitled "A Collection of College Words and Customs."

"The Custom at Harvard College of observing with appropriate exercises the day on which the Senior Class finish their studies, is of very early date."

"The biographer of Mr. Robert Treat Paine, referring to 'a Valedietory Poem delivered by Paine, June 21st, 1792,' says, 'The 21st of every June, till of late years, has been the day on which the members of the Senior Class closed their collegiate studies, and retired to make preparations for the ensuing Commencement. On this day, it was usual for one member to deliver an oration, and another a poem; such members being appointed by their Classmates.' There was a procession, attended by the President, Professors, and Tutors, prayers, music, &c.

"Alterations were continually made in the observance of Class Day, and in twenty years after the period last mentioned, its character had in many respects changed."

"The observances of the Day, which, in a small way, may be considered as a rival Commencement, are at present as follows. The Orator, Poet, Odist, Chaplain, and Marshals, having been previously chosen, on the morning of Class Day the Seniors assemble in the yard, and, preceded by the band, walk in procession to one of the halls of the College, where a prayer is offered by the Class Chaplain. They then proceed to the President's house, and escort him to the Chapel, where the following order is observed. (This will appear from the subjoined Order of Exercises for the present year.) The Class then withdraw to Harvard Hall, accompanied by their friends and invited guests, where a rich collation is provided.

"After an interval of from one to two hours, the dancing commences in the yard. Cotillions and the easier dances are here performed, but the sport closes in the hall

with the Polka and other fashionable steps. The Seniors again form, and make the circuit of the yard, cheering the buildings. They then assemble under the Liberty Tree, around which, with hands joined, they dance, after singing the students' adopted song, 'Auld Lang Syne.' At parting, each member takes a sprig or a flower from the beautiful 'Wreath' which surrounds the 'Farewell Tree,' which is sacredly treasured as a last memento of college scenes and enjoyments. Thus close the exercises of the day, after which the Class separate until Commencement."

LETTER FROM THE AUTHOR OF THE FOLLOWING ODE, RELATIVE TO CLASS DAY.

"NEWBURYPORT, *June* 21, 1851.

"PROF. PAINE:

"DEAR SIR:—In accordance with my own desire as well as the expressed wish of the beloved and honored President of our University, I transmit to you a copy of the Order of Exercises on *Class Day* (yesterday).

"It was my privilege to enjoy an intimate intercourse with your lamented Son. I hope the allusion to our mutual bereavement may be no less acceptable to your feelings than it is sincerely expressive of my own.

"Very truly your friend,

"JOSHUA D. ROBINSON."

"ORDER OF EXERCISES.

I. MUSIC.—By the Band.
II. PRAYER.—By the Rev. James Walker, D. D.
III. ORATION.—By George Bradford, Duxbury.
IV. MUSIC.—By the Band.
V. POEM.—By William Czar Bradley, Brattleboro', Vt.

VI. ODE,

By Joshua Danforth Robinson, Newburyport.

Tune — "Fair Harvard."

The days of thy tenderly nurture are done,
We call for the lance and the shield;
There 's a battle to fight and a crown to be won,
And onward we press to the field!
But yet, Alma Mater, before we depart,
Shall the song of our farewell be sung,
And the grasp of the hand shall express for the heart
Emotions too deep for the tongue.

This group of thy sons, Alma Mater, no more
May gladden thine ear with their song,
For soon shall we stand upon Time's crowded shore,
And mix in humanity's throng.

O, glad be the voices that ring through thy halls
When the echo of ours shall have flown,
And the footsteps that sound when no longer thy walls
Shall answer the tread of our own.

Alas! our dear Mother, we see on thy face
A shadow of sorrow to-day;
For while we are clasped in thy farewell embrace,
And pass from thy bosom away,
To part with the living, we know, must recall
The lost whom thy love still embalms,
That one sigh must escape and one tear-drop must fall
For the children* that died in thy arms.

But the flowers of affection, bedewed by the tears
In the twilight of Memory distilled,
And sunned by the love of our earlier years,
When the soul with their beauty was thrilled,
Untouched by the frost of life's winter, shall blow,
And breathe the same odor they gave
When the vision of youth was entranced by their glow,
Till, fadeless, they bloom o'er the grave."

* Referring, also, to JOHN NOYES MEAD, of Brattleboro', Vt., a youth of very distinguished promise.

EXTRACT OF A LETTER FROM MR. PIERCE, ONE OF ROBERT'S FELLOW-BOARDERS.

"CAMBRIDGE, *June* 11, 1851.

"MY DEAR MRS. PAINE:" — "I had become very much attached to Robert, more so than to any other of my Classmates, and it is a source of pleasure and delight to me to recall the many pleasant hours I enjoyed in his company, and add my testimony to that of all who knew him, of his goodness and virtue. No one knew him but to love him. To all he was kind, open-hearted, and cordial. He was, I think, the most wonderful instance of kind-heartedness and good temper I have ever had the good fortune to meet with.

"During an acquaintance of three years, when I saw him several times daily, I never saw him excited into any thing like a passion, or knew him to have uttered a harsh or unkind word. He never noticed or remembered an injury, and was always desirous to impute to others the best of motives, and excuse, if possible, their faults. He was beloved by all, Teachers as well as Classmates.

"In a conversation with Mr. Bowen (the Professor of History, and Editor of the North American Review), some time since, an allusion was made to him, and he spoke of his talents,

abilities, and character, in the highest terms. The Batchelders also spoke of him with great affection. He visited them, as you know, very often, and took great pleasure in wandering about the garden, and examining the flowers in their Conservatory.

"I consider it an honor as well as a pleasure to reckon him among my dearest friends. By his death, a void has been created which can only be filled, in any degree, by the remembrance of his many beautiful traits of character and amiable disposition. A gloom has been cast over the Class which is but increased as the time of our separation draws near. In all our preparations for the closing festivities, for which I must say I have little zeal or inclination, the thought continually occurs to me, how Robert would enjoy it all were he here. He seemed devoted to College, and fond of all his Classmates, and was prized and beloved by all of them.

"It was but a few days after the commencement of the Term (two or three days before his death), that we were talking of a promise which we made to each other last Term, while you were in Cambridge, and I believe in your hearing, namely, —that he should come and see me when he was fifty years old, and I, in turn, visit him when I should reach that age. He spoke about it and I had forgotten it; and he made a suggestion that we should have a written contract, to which I assented. We were at Mrs. Clarke's table at the time; but the contract was not committed to writing. God grant the meeting

may take place in a better World, where he has gone before us.

"Your friend, and the Classmate and

"Friend of Robert,

"J. R. PIERCE."

EXTRACT OF A LETTER FROM MR. F. C. BROWNE.

"CAMBRIDGE, *May* 11, 1851.

"DR. M. PAINE:

"DEAR SIR:—As one who was very intimate with and enjoyed the friendship of your Son, I feel compelled to write you a few words in regard to him.

"Robert was the first friend I made in Cambridge. On the first day of our examination for admission, four years ago, I found myself beside him at the dinner-table, and we entered into conversation. I accompanied him to his room, was introduced to his Chum, and we soon became intimate. The acquaintance thus early formed I have never had reason to regret. Throughout our Course I have ever valued the friendship of Robert highly, and have enjoyed the Society of but very few as I enjoyed his."

"I, too, had been obliged to go to the South for my health, and it was at 'Key West,' in Florida, that the sad tidings of his death reached me. The shock was severe to me. There

are but very few persons whose death would have affected me so much; for I, in common with many others of his Classmates, had a sort of *brotherly* regard for Robert. Moreover, he was the last Classmate with whom I spoke, before leaving for the South (he having called upon me as I spent a few hours in New-York, on my way), and up to the time of his death he was the only one of my Cambridge Friends who had written to me since my arrival in Florida. His letter was written from Virginia, and contained a short account of his visit to the 'Natural Bridge,' &c. It was evidently written in good spirits, and I thought that he must be enjoying his trip greatly, and promised myself a history thereof when we should again meet at Cambridge.

"I am here again with my Class; but *one* is gone.—We miss Robert everywhere. We miss him at the Societies; but most of all we miss his cheerful face from the social circle at the evening fireside, for this was considered incomplete unless the presence of Robert was insured." "I shall ever cherish the memory of the Classmate and the *Friend*, the *dear Friend*, who has passed from among us."

"If you desire it, I will forward you a copy of the Letter which he sent me from Virginia; probably one of the last he ever wrote.

"With assurance of the most heartfelt sympathy, I remain, dear Sir, truly yours,

"Francis C. Browne."

Subsequently, Mr. Browne had the kindness to forward a copy of Robert's Letter from the "Natural Bridge," which is inserted here as a cumulative illustration of his character, and especially of the happy condition of his mind.

EXTRACT FROM MR. BROWNE'S LETTER.

"CAMBRIDGE, *June* 7, 1851.

"DR. PAINE:

"DEAR SIR:—I hasten to comply with your request in reference to that last letter I received from Robert. It was short, and taken up principally with an account of the objects of interest which he found around him in Virginia. He was evidently enjoying himself in the highest degree, and his mind seemed *completely occupied* with the magnificent scenery before him, and directed his pen to *them* to the exclusion of all other subjects.

"A Memoir of Robert would be highly valued and appreciated by his Classmates and Friends."

"I remain very sincerely yours,

"F. C. BROWNE."

ROBERT'S LETTER TO MR. BROWNE, THEN AT 'KEY WEST,' FLORIDA.

"NATURAL BRIDGE, VA., *Feb.* 13, 1851.

"DEAR FRANK:—I have reached, at last, one of the great wonders of the world. It is one of the grandest things I can imagine.

"You approach the Bridge from the top of a hill, and, in descending, you cross it, but would have no idea that it is a Bridge. On one side, to be sure, you look off into a wild and almost unfathomable abyss; but, on the other you have rocks and trees, so that the appearance is more that of the side of a mountain.—But, go down below, and you have a stupendous sight;—the chasm extending on both sides until it loses itself among the hills,—overhead, the rocky arch, ninety feet long and eighty feet wide, spanning the fearful gap at a distance of 215 feet above the Creek which rolls at your feet; while, on each side of the creek are perpendicular palisades of naked rock.

"The best view from the Ravine is about ten or fifteen rods down the Creek; but the best view of *all* is from half a mile distant, when, coming to a *rise* in the road, this great Masterpiece of Nature bursts upon your view, displaying, far better

than from any other position, the beauty and symmetry of its arch. *Here* you stop to gaze in wonder and admiration.

"I left New-York about a week after you, and arrived here day before yesterday. To-day I leave for Washington. I should like to spend *weeks* here, as the country is exceedingly romantic and interesting; altogether superior to any I have seen elsewhere in Virginia.

"On my way, I visited 'Weyer's Cave,' where I staid two days, and explored it thoroughly; and, on my way to the 'Bridge,' I also visited the 'Warm Springs,' 'Hot Springs,' and 'White Sulphur Springs.' I omit a description of those places, as I fear I am writing for the '*Dead Letter Office*.'

"We passed through some large tracts called the 'Big Cow Pasture,' 'Big Bull Pasture,' &c. You may be assured I felt very much at home in the '*Big Calf Pasture!*'

"Remember me to Oliver, and wishing you both as fine a time as I have had,

"I remain your Friend and Classmate,

"Robert Troup Paine."

EXTRACTS OF TWO LETTERS FROM MRS. M. M. BATCHELDER TO ROBERT'S MOTHER.

"CAMBRIDGE, *March* 10 *and June* 8, 1851.

"DEAR MADAM:—I beg you will permit me, in this your great affliction, to mingle my tears with yours, and express the deep sympathy myself, and son, and daughter, feel for you in the distressing event which has so unexpectedly deprived us of a dearly beloved friend. I pray God you may be enabled to bear the shock with some degree of fortitude, sustained by Him Who has said, 'I will not leave thee nor forsake thee.'

"I had requested S. this morning to call on your son, as we were quite anxious to see him. He had ever been in the habit of visiting us in the most familiar manner, and we looked upon him with great regard. He had not been in to claim the floral picture which he had left with us, and which has so constantly reminded us of you. He told me with a smile of satisfaction that his Father gathered the flowers in many long walks."

"How often has Robert passed my window with a bunch of flowers, and sometimes has brought them in to B. Once, I remember his saying he had had a most delightful walk of twenty miles that morning, while his face glowed with health and happiness."

"S. and Robert, from the circumstance of their religious feelings being much in unison, were very intimate during the Freshman and Sophomore years; but S. had not strength for the long walks in which your Son delighted."

"Robert was universally beloved and respected, and the talents he displayed promised a brilliant career. At the time of the dreadful catastrophe which cast such a fearful shadow over us, it was said by my family, and by all who knew him, that he was the last person in the College we should have named as committing the act. His path seemed strewed with flowers. Every thing which makes life valuable was his. But, here we see through a glass darkly. Our hearts rebel, our reason complains. But what is our life? How soon will the humble Christian acknowledge that the 'God of all the Earth doeth right.'"

"Very truly your sympathizing Friend,

"M. M. Batchelder."

EXTRACT OF A LETTER FROM MRS. GEORGE PAINE.

"Boston, Mass., *March* 16, 1851.

"My Dear Brother and Sister:"—"From having suffered myself, I know, full well, how little consolation words afford; and, in like manner, I have learned how prone the bleeding heart is to look only at the darkest side of grief. So, allow me, your

elder sister in sorrow, to point out to you the fairer side, which, at the least, must bring alleviation. This is, the recollection of Robert's beautiful life. I have seen him sufficiently often to learn his habits of thought and his sweet confiding nature; and nothing presents itself more distinctly to my mind than the singular purity of his character. There was an entire freedom from the taint which intercourse with the world sometimes gives, and which we deplore, not seldom, in young men of his age.

"How more and more, as the stunning effects of this affliction subside, will you dwell with a sad satisfaction on his affectionate temper, his childlike, innocent, joyous spirit, wondrously blended, in his case, with the more manly qualities, as industry and perseverance in the investigations of science and learning.

"What a pure joy, to look back over the twenty-one years of his blossoming youth, and see no act which has caused you to weep, no word that you could have wished unsaid. And, brighter still, to remember how very early his religious nature was unfolded, and how conscientiously he adhered to his own rule of right. Truly, my Friends, you have been blessed in having such a Son! And, although for a brief period he be hidden from your eyes, yet surely, yet surely, such a Son liveth. Oh yes, he liveth where there is no more pain. Nor has he lived here in vain. How has your care for him been the source of a well of gladness in your hearts, which else had dried up!

How greatly has parental affection for this child developed the sunniest side of yourselves! How marked the impression of his goodness left on the memory of his friends, every where! Such fruits would be an ornament to maturer years, and they were already ripe with him. Dear, beautiful boy, thou sleepest well! And, for yourselves, I pray you forget not that God is, and that he directs all in Love.

"Very sincerely, your Friend and Sister,

"M. O. Paine."

EXTRACT OF A LETTER FROM MR. S. BATCHELDER, JR., TO ROBERT'S MOTHER.

"Cambridge, Mass., *Sept.* 29, 1851.

"My Dear Madam: — I have taken the liberty of addressing you in behalf of my Mother and Sister, who are at present fully occupied."

"The correspondence which has passed between my Mother and Sister, and yourself, with respect to the melancholy bereavement which you have sustained, led me to resign into their hands the melancholy satisfaction of expressing to you, as one of Robert's Classmates and intimate friends, my deep and ever-abiding sense of his character and manly virtues, and my most sincere and heartfelt sympathy with those Parents who have lost, in him, their sole earthly stay and comfort."

"Your Son was remarkable for great originality of thought, which impressed itself strongly on his conversation and manners, cheering and entertaining all; while few would be able to account for the pleasure they experienced. This would naturally be easier for those who saw him but seldom, while those who were habitually in his society enjoyed his acute remarks, his salient wit, his cordial nature, without stopping to inquire into the source of their enjoyment, or to note each particular occasion and circumstance which called it forth. In vain do we, his Classmates and companions, who, at this moment, look back upon the years we spent together so pleasantly in College, strive to realize that he is no longer one of our number. It seems difficult to believe that at some approaching College anniversary we shall not again clasp the hand of our warm-hearted Classmate, and listen again, as we have so often listened, (alas, that it had been with more retentive ears,) to those words of his, which, as the imperfect utterance of a noble and generous nature, rendered him, as it has since rendered his memory, inexpressibly dear to us.

"Permit me, Madam, to hope that you will not attribute my past silence to indifference, or forgetfulness of the dead. There are few, if any, in our class who sustained a greater, a more irreparable loss in the death of your Son, than myself. But all the grief of the companion, of the friend, pales and retires before that overwhelming, crushing sorrow, vast and incomprehensible in its magnitude, sublime and sacred in its

intensity, which only a parent's heart can feel in all its affluence of woe.

"It would be not only presumptuous, but unnecessary in me, to allude to those consolations whose healing efficacy you have already, I know, experienced. Let me venture to hope that they will continue to alleviate the poignancy of your affliction, and that in the sympathies and assurances of friends, and in the contemplation of the relics and mementoes of your Son's life and character, you may secure that perfect and hopeful resignation, which is the Christian mourner's peculiar privilege, and only final consolation on Earth.

"With sentiments of regard and sympathy for Dr. Paine, allow me to subscribe myself, my dear Madam,

"Very respectfully and sincerely yours,

"Samuel Batchelder, Jr."

FROM MISS ISABELLA BATCHELDER TO ROBERT'S MOTHER.

"Cambridge, *June* 8, 1851.

"My Dear Madam: — I venture to send you some lines of mine, not from their intrinsic merit, but with the hope that they may interest you from the allusion to your Son. He was a true lover of Nature, in all her ever-varying forms; and the conversations we had together usually turned upon flowers, a subject in which we heartily sympathized. I remember the

last time I saw him, he spoke of the hyacinth as a favorite flower,* and as he described its beauty his eyes lighted up with enthusiasm, such as only an ardent admirer of these 'stars of Earth' could feel. He has ever since been associated in my mind with that grief-inscribed and mournful flower, as the Greeks term it; and when I look upon its blossoms, his form rises before me as I last saw him, the impersonation of health and cheerfulness.

"The two other Persons mentioned in the verses are a daughter of Nathan Hale, of Boston, and Miss Porter, a sister of one of your Son's Classmates.

"Accept my deepest sympathy in your sorrows, and believe me, dear Madam,

"Very truly yours,

"Isabella Batchelder."

* It was so throughout his childhood. For many years before he entered College he cultivated this plant in his chamber. He continued this practice at his room in College till the last winter, when, his Mother missing them from their accustomed place, inquired the reason of their absence. He answered that he had ceased to raise them, "as it was too painful to see them die."

IN MEMORY OF

R. T. PAINE, S. E. HALE,

AND

A. PORTER.

" Weeping Mourners in their anguish
Slight the comfort Friends can give;
Sympathy of tears and sighing
Cannot make the lost ones live.
Ye have stood beneath the shadow
That Asrael's pinions left;
'Mid your darkness and your sorrow
Comes the thought that 'Jesus wept.'

" To His sufferings, more than human,
With the weight of worlds oppressed,
Outcast from His own Creation,
Finding here no home of rest,
Yet He mourned with pitying feeling
O'er the grave where Lazarus slept;
Nature claimed from grief a token
When the sinless 'Jesus wept.'

" Still the words that once He uttered
Bring to us the self-same trust,
Though we heard the saddening sentence
'Earth to Earth, and dust to dust.'

Standing at Death's gloomy portal,
Faith has made the vision plain;
'Tis the seed-time, not the harvest,
And our friends shall rise again.

"These three Spirits, who have left us
For the joys from us concealed,
Heard their Master's Heavenly teachings
In the Lilies of the field.
Lovers of the buds and flowers,
Like the glorious King of old,
They in each one found a lesson
Precious as the hoarded gold.

"Thou, the first, who passed in silence,
Closed thine eyes upon the light
As the lamp of reason flickered,
Leaving thee in darkest night;
Yet the blossoms that thou lovedst
Smiled around thy mournful bier,
For the Violet and the Snowdrop
Told that Spring again was near.

"And the Hyacinth's pale ringlets,
With its tones of deepest woe *
Spake thy Parents' withering sorrow,
'Neath the agonizing blow.

* "In the flower he weaved
The sad impression of his sighs; which bears
Ai — di displayed in funeral characters." — Ovid.

Friendship turns to thee, fair Maiden,
From thy weary couch of pain;
Thou hast passed the gate of darkness—
Can we call thee back again?

"Bright one, like the Fuschia glowing,
Gentle as the Lily's breath,
Full of health, and life, and feeling—
Where the link 'twixt thee and death?
Memory * wakes a note of sadness,
And again the Almond tree
Sheds its wreath of pale Spring blossoms,
Dearest, over thee.

"Suddenly the dark-robed Angel
Bore the third pure Spirit home;
Life was bright, and hope before her,
But the Saviour bade her come.
She, too, joined the Heavenly chorus,
With unfading flowerets crowned;
Plants of earth breathe—*resurgemus*,
Springing from the hallowed ground."

* The day of this Friend's death was the Anniversary of that of another.

LETTERS FROM ROBERT'S CLASSMATES AT COLUMBIA COLLEGE GRAMMAR SCHOOL.

EXTRACT OF A LETTER FROM MR. BABCOCK, A STUDENT OF DIVINITY, TO DR. PAINE.

"New-York, *May*, 1851.

"Dear Sir: — The token which your kind consideration prompted you to send me I received on Saturday last, and take this means of expressing to you my thanks. It will remain with me a memento of your Son, and a remembrance of school-boy associations, with which he was so largely connected. Those associations stand separate and distinct; and however recent events have cast a shade where the heart would fain have traced the line of early and bright relation, I remember Robert chiefly as I knew him then. He has left us, indeed, but it was and is a gratification to my feelings that I could join in the last act of respect we can pay.

"My intercourse with your Son within the school-room was peculiarly close, for in the strife for place in the class I was continually brought into contact with him, and had a favorable opportunity of testing his intellectual qualities. After reading

your letter (addressed to the Senior Class of Harvard College,) I find an explanation, too, for other parts of his character, less likely to be appreciated by boys, and under the restraint of school. His fondness for the Scriptures appeared in every Essay he was required to write, though we were too apt to attribute the allusions or literal quotations to a mere habit of composition, or perhaps the suggestions of others.*

"His perseverance was a remarkable trait, and the determined energy with which he would follow out a favorite object, left firmly fixed upon me the impression that he would attain eminence in the profession to which his inclination should lead him. I felt that there was some one for which he was peculiarly fitted, though what it would be I could only conjecture. I will mention the following incident. The last year we were together, our first recitation in the morning was Greek grammar. In this Robert determined to perfect himself, and accordingly took the lead of his class. There, week in and week out he used to sit, and our efforts and artifices alike were seldom able to displace him; or if dislodged towards the end of the week, the average standing would return him again to his post.

"After I entered College I rarely met him, though at his last visit to the City he spent an hour with me on Friday evening previous to his journey South. We spent the time in talk-

* No suggestion to this effect was ever made to him by his Parents.

ing over past days, and he informed me of the fortunes of some common acquaintances of whom I had lost sight."

"I can sympathize in the fond eagerness with which you would have watched his course, and seen him giving up his life to his Redeemer's cause, in the labors of the holy ministry. Nay, I can come nearer yet. Had it been God's will, how glad should I have been to have co-operated with him in that field where still 'the harvest is plenteous, but the laborers are *few*.' But, while we are prone to wonder, that, amid this dearth, one should be cut off who would have given himself to the work, who will pretend to say that the sad event has not done more for that very cause he loved, than a living sacrifice of his time and talents? If it be required that one be *born blind* 'that the works of God should be made manifest in him,' surely we may conclude that the same imperative necessity directs the other dispensations of our Heavenly Father; that He seeks His own Glory in the promotion of our welfare."

"With the prayer that your bereavement may be softened to both the Parents of my Friend by the constant presence of the Comforter, and that his early death shall fully work out the designs of Heavenly Mercy by leading his Associates to the Gospel warning and invitation, I remain,

"Most respectfully yours,

"E. C. Babcock."

EXTRACT OF A LETTER FROM MR. J. F. SCHRŒDER, JR.

"New-York, *May* 27, 1851.

"Respected Sir:—I have received the token which you was pleased to transmit to me as a memorial of your deceased Son; and, need I say that I shall cherish it as a prize around which shall cluster the most endearing associations. It will ever call to mind the many happy hours that have been passed by the writer in the company of him, whose untimely death is mourned the most by those who knew him the best."

"During the much too brief period that we were Classmates at the Grammar School, he who addresses you was proud to number Robert Troup Paine among his friends. Indeed, his uniform sweetness of disposition won golden opinions from us all. The unceasing contest between ambitious spirits, inseparable from a life at school, occasionally awoke from slumber the harsher feelings of our nature. But, respected Sir, in all the well-meant, though earnest battles fought by those who pressed the gates of learning, your Son was ever the same happy mortal; never scrupling to assist a rival, yet proud, withal, of that self-reliance which thus far had borne him nobly on. He inflicted no wound, and brooded over no fancied wrong. He pursued 'the even tenor of his way,' preserving his honor ever

untainted, never courting Virtue on account of the benefits which flow in her train, but for her own sacred self. He fixed his eyes on the Temple for the sake of the Divinity which dwelt within.

"If, indeed, he had ambition, it was unmarked by grossness. It was pure and elevated in its manifestation; such as we might suppose the Angels to cherish in their efforts to outstrip one another in their approaches to the Fountain of Truth and Perfect Intelligence. While he moved among us he was marked by that sensitiveness of spirit, which often, we might say invariably, accompanies exalted merit; yet on no occasion, to my recollection, did that sensitiveness degenerate into vindictiveness. No, when his sense of pride was wounded, he summoned Philosophy and Religion to his aid. Still, his mind seemed deeply tinged with melancholy. He rather kept aloof from company. The Themes, which were weekly required of our Class, were of a grave and serious nature. He seemed to soar far above the practicabilities of life, 'ever dwelling in the Heaven of contemplation.' His favorite, as declamation exercise, was a piece entitled the 'Ocean,' to be found, if I mistake not, in 'Lovell's U. S. Speaker.'

"Robert's Classmates were early impressed with the conviction that he possessed an extraordinary mind; and those with whom he was most intimate, were willing to prophesy that he would rise to eminence in any station of life. Yet, with all his abilities, he was distinguished for a genuine modesty; and,

when he did rank above his fellows in the honors of his class (which was by no means seldom) his elevation was oftentimes much against his own desire. The consciousness of superior merit, with him, was a sufficient reward.

"In truth, Sir, his conduct, view it in what light we choose, was exemplary, commanding the respect of his equals, and securing the esteem of his Instructors. I feel, Sir, that to offer consolation on an occasion so mournful as the one which forms the subject of my epistle, would but be a mockery of your sorrow. The power of consolation resides in Higher Hands. 'Let us humbly kiss the rod,' and acknowledge that He ordereth all things well.

"Yours, with feelings of the deepest respect,

"John F. Schrœder, Jr.

"Dr. M. Paine."

The foregoing portrait is by a student of Divinity, Son of the Rev. Dr. Schrœder; and how well it is drawn, and how well it corresponds with Robert's later life, will be seen from the preceding correspondence.

Other very gratifying letters have been received, which the Parents have felt less at liberty to connect with the Memoir.

RESOLUTIONS OF ROBERT'S CLASSMATES AT THE GRAMMAR SCHOOL OF COLUMBIA COLLEGE.

"At a meeting of the former Classmates of Robert Troup Paine, deceased, late of the Senior Class of Harvard University, held in this City, March 19, the following Resolutions were, on motion, unanimously adopted:

"*Resolved*,—That, in the melancholy death of Robert Troup Paine, we have cause for the profoundest sorrow in losing a Schoolmate, whose strict integrity, superior abilities, and persevering application, gave us every reason to expect he would, ere long, have realized the abundant promise of his earlier years, and rendered it no light honor to have been associated with him in his youthful studies.

"*Resolved*,—That in him we deplore the loss of a friend, who, though separated from us during the last four years, while pursuing his studies at an Eastern College, has not failed to maintain the intimacy of former days, and whose generous disposition and kindly heart won our affection and esteem.

"*Resolved*,—That when we remember, as we mourn over his early grave, that his College career was so near its close, and his prospects in life apparently so bright, we fully realize 'the ways of the Lord are past finding out.'

"*Resolved*, — That we most deeply sympathize with the desolate Parents of the deceased in the agonizing bereavement they have sustained, in the loss of their only child and beloved Son.

"*Resolved*, — That a copy of these Resolutions, signed by the Chairman and Secretary of the meeting, be sent to the Parents, and published in two of the daily papers.

"George F. Seymour, *Chairman.*

"Charles A. Silliman, *Sec'y.*"

In concluding this part of the Memoir, his Parents would recur to the melancholy circumstances which attended the death of their Son, and, as far as possible, supply an interpretation. This has been done, so far as a manifest physical cause was concerned, in his Father's Letter to the Senior Class, and also in a preceding part of the Memoir. To the susceptibility of the brain, as there indicated, may be added the probability that he was compelled, on his recent journey to the South, to eat of the stimulating food which he had always found it necessary to avoid. It is another explanatory fact, that, on the first morning of the three days which he spent at home, after his return, he slept till nine o'clock, and on that of the second morning till eleven. This was so opposed to his uniform habit of early rising, that his Parents were alarmed, till, after having been repeatedly called by themselves, his usual appearance of

health and buoyancy dissipated their fears. But, more than this, he slept in his chair, in the parlor, on the afternoon of the first of those days, for an hour, while he had very rarely been known before to have slept in the time of day; and now, too, he was hurried in his preparations for returning to College. It was the subject of considerable comment between his Parents, who, although relieved by his appearance of health and cheerfulness, entertained a lingering apprehension that all was not right. He also made one remark to his Mother which seemed to her incoherent, and which is now obviously so to both of his Parents. It was observed, too, during the three days, and was a subject of inquiries addressed to Robert, that he was indifferent to his meals, and, wholly contrary to his habits, was inobservant of their hours; that he ate more sparingly, and of fewer things of which he was fond, than he had been known to have done for many years before.

There remains, however, what is undoubtedly an unequivocal evidence, especially when connected with the foregoing facts and with the well known susceptibility of his brain, that insanity occasionally manifested itself before his final departure for Cambridge, although not understood at the time. This was a wild stare, attended by a glassy appearance of his eyes, which was noticed on one occasion by his Mother, and on another by his Father. The first was observed by his Mother, as he stood up in the parlor just before retiring to bed on the evening preceding his departure for Cambridge. The effect of the stare upon

his Mother was such as to induce her to follow him to his chamber to ascertain whether there was any trouble affecting him. She found him, however, cheerful and happy. The other occasion, as witnessed by his Father, was when they were riding together to the steamboat, at the time of his leaving the City. The effect upon his Parents was so very unhappy that neither mentioned it to the other till some time after his death. At the expiration of eight months after that event, his Aunt and her Daughter in this city stated to his Parents that they had witnessed the same thing, at different times in the course of his visit, and were affected unpleasantly by it. The same expression was also observed by a servant who had resided many years in his Father's house, and was so unusual that she spoke of it some months after his death, as a suggestion of her own. She had also repeatedly stated that she had observed during his late visit a change in his manners, particularly an abruptness which she had never seen before. Had all these things been known, collectively, at the time, the condition of the Youth would have been sufficiently manifest.

Doubtless, his paternal Grandmother witnessed a pretty strong display of this temporary insanity as early as the Christmas of 1850, at which time he made her a visit at Haverhill. This consisted of "an indescribable restlessness that gave her much alarm;" as explained verbally to his Father. That was the amount of all he could learn. His Grandmother had known him intimately from his earliest infancy to the last, and she had

never before witnessed any thing in his manners but perfect equanimity and gentleness. The following letter from her to his Father will show the nature of her surprise and anxiety. Although 83 years of age, her judgment and observation were unimpaired.

LETTER FROM MRS. SARAH PAINE TO HER SON, DR. PAINE.

"HAVERHILL, MASS., *April* 4, 1851.

"MY DEAR DOCTOR:—I have received several letters from you since I wrote you; and, although I have not felt much like writing on the subject, still I should have made an effort, had I not been convinced by long experience that grief as intense as yours must have been, is not consoled by sympathy; and I believe that Solomon says something to the same effect. No, my dear Son, we must draw upon our own resources, and appeal to God in the silent watches of the night; for, whatever else may be said, He alone has done it, and He that inflicted the wound can alone cure it.

"I think that Robert's mind was far from being in a healthy state when he was here last (Dec. 25, 1850), and Jane (her niece) remarked it too, and we conversed upon it several times. But I could not feel justified in alarming you upon the subject. Jane thought it would prove to be transient; but that did not satisfy me. Go where I would, and do what I would, he was

always uppermost in my mind. I had not the power to shake off the undefinable impression ; and that I think is the reason why I received the first intelligence with so much composure. I had been so long in preparation for something, though I could not tell what, that I was not taken by surprise. My love to your wife. I design this letter for you both.

" Your Mother."

Robert returned from his visit on the 26th of December, and on that day he handed in the Forensic numbered Article XIV., written a little more than two months before his death.

It is also an important circumstance to be stated, although long known to many, that his Mother's paternal Grandmother was insane for many years, and that the Brother of his Mother was affected with monomania. This Brother was a highly educated man, and belonged to the Bar of New-York. He evinced an early piety, was very strictly devout through the residue of his life, and was a model of purity. But, he fancied, for many years, that he was haunted by an evil spirit, which was frequently whispering evil designs into his ears. Among these hallucinations the principal one was a stern injunction that he should commit some terrible act of violence ; and this embittered his happiness. He was often known to command this evil spirit to depart from him. He died at the age of forty-three years.

As this Memoir will generally fall into the hands of those who are unacquainted with the indications of beginning insanity, and being friends of the Youth, they will be anxious for any assistance that may guide their judgment to a clear perception of the state of his mind. The following quotation is, therefore, introduced.

EXTRACT FROM DR. BADELEY'S LUMLEIAN LECTURES ON THE RECIPROCAL AGENCIES OF MIND AND MATTER.

"Since, then, the invasion of insanity is generally gradual, the slightest alteration in the habits or natural disposition (especially when there exists an hereditary tendency), should be carefully observed. Few people are phrenologists, but all are physiognomists; and the expression of the countenance, and particularly of the eye, will frequently give the first notice of the incubation. It shrinks from the popular gaze, and catches furtive glances of the visitor. It has a sly, and a fixed and downward look; or, it has a vagrant and vacant expression. In some it has a quickness and restlessness. But, be the bias what it may, there is an indescribable character beaming through its glassy surface, which tells the tale to the experienced observer. In the exercise of my office of visiting physician to the asylums in Essex for the last twenty-four years, I have always studied this feature, and have found it most valuable in assisting me to decide on the existence of mental disease, where the aberration has been so slight, or the part of sanity so ably acted, as to almost deceive the magistrates who have accompanied me in my visitations. Dr. Male says, 'Insanity may generally be discovered by a wildness in the eyes; *very high* or very low spirits; extravagant or inconsistent conversation or action. The eyes are sometimes fixed for a long

time on one object, and often on vacuity. These faint symptoms usually pass unnoticed by inexperienced observers; and it is frequently difficult to convince them that the individual is insane, unless his conversation is absolutely incoherent, or his conduct dangerous.'

"The acuteness of the insane in disguising their malady is astonishing. In a case of madness tried at Chester before Lord Mansfield, the patient was so clever that he evaded questions in court the whole day, and seemed to everybody perfectly sane. Dr. Batty, however, came into court, and, knowing the point of the man's derangement, asked what had become of the princess with whom he had been in the habit of corresponding in cherry-juice? Instantly, the man forgot himself, and said it was true that he had been confined in a castle, where, for want of pen and ink, he had written his letters in cherry-juice, and thrown them into the stream below, where the princess had received them in a boat. This man had had sagacity enough, during the whole day, to answer correctly all the questions put to him in court, Lord Mansfield being the presiding judge. Even the acuteness of Lord Erskine was insufficient (being unacquainted with his particular hallucination) to detect the insanity of a lunatic who fancied himself to be Christ; and he was indebted for the discovery to the presence of Dr. Sims.

"Sleeplessness is another predominant feature in early as well as in matured insanity. The sensorium is too morbidly alive to sanction healthy rest, and the busy imagination is at work by night as well as by day."

The Parents have hesitated as to exhibiting the following letters to the friends of their Son. But, as they form so clear an index to the growing susceptibility of his mind, and enable us to discern its liability to a more serious convulsion, and are, withal, so indicative of the purity and excellence of his disposition, they have concluded to subjoin them. Such, however,

was the habitual equilibrium of his mind, and so great his self-control, that his Parents were only temporarily alarmed by a perturbation of which they had not before witnessed any display whatever. There was, also, a very general terror prevailing in regard to the cholera, particularly in all places where it did not exist; and when it appeared for the first time in this City, there was an immediate flight of three-fourths of the population. The letters, therefore, scarcely go farther than what multitudes felt, and many might have written under similar circumstances; and it is the general placidity of his mind which imparts to them an interest in interpreting other unusual manifestations which may have been witnessed by his friends, and the displays of insanity which preceded his death.

It should be premised, that when the letters were written, the malignant cholera was prevailing in New-York, and that both of his Parents were in feeble health. The immediate cause, also, of his apprehensions, was the sudden death of his maternal Grandfather by that disease, and to whom he was greatly attached. As to the Telegraphic messages of which he speaks, there were several, and two of them were sent on one day. They consisted of an earnest entreaty that his Parents would leave the City immediately. This they did, by going to him as soon as they could make the necessary arrangements, and then remained with him nearly two months. In the mean time, his Uncle and Aunt Dunn, of Boston, soon succeeded in greatly quieting his fears, which they represent as amounting to

almost a state of frenzy, and he was constantly informed by telegraph and letters of the condition of his Parents. His alarm was put at rest as soon as his Father assured him that there were but a very few cases of the disease in the City, and that no one manifested the least anxiety about its prevalence.

"CAMBRIDGE, *June* 23, 1849, 9 *o'clock P. M.*

"DEAR FATHER:—The shocking news of my Grandfather's death has just reached me, but it took me little by surprise; for I should not have been surprised to hear of the death of any one who is now in New-York City. I have, for some time, been afraid to open a letter, or look into a paper, lest I should see yours or Mother's death announced; and every letter I write is with the extreme uncertainty whether you will ever open it. Such, dear Father, you knowing to be the state of my feelings, it is indeed strange, very strange, that you and Mother do not leave, and come to kinder climes. I think you do wrong, wrong both to yourselves and to me. Strange! Strange! 'Tis very strange, since you told Grandmother, told me, told all, that if the cholera came you should certainly leave the City, that you had done your part with that disease in former years; and yet, although it is the hottest weather we have ever had in this country, and, although it is past your usual time for leaving the City, even in healthy summers, and although Mother is subject

to bowel complaint in hot weather, yet you both will remain in that Court of Death. I declare, I shall be afraid to look into Monday's paper!

"This is an unvarnished account of the state of my feelings. There will be no use in writing letters. The only way to relieve me, and probably to save your own lives, is to leave the City and come this way. Do not delay; leave the next, or the same day you receive this, for my fears grow stronger every minute. Do not put it off a day, for it may be too late.

"I went to Haverhill on Thursday, and returned this evening. Grandmother is nicely. Thermometer at Haverhill, Thursday and Friday, 101°. Do not go to Haverhill.

"Your very anxious Son,

"Robert Troup Paine."

"Boston, *June* 24, 1849.

"Dear Father:—I have come to Boston, with the design of going to New-York, to-morrow, for the purpose of taking Mother off on Tuesday morning; for I feel most extremely anxious. I have, however, been persuaded by my Uncle not to go, only out of the consideration that it might alarm my Mother to such a degree as to bring on an attack of the cholera.

"I have just been to the Telegraph office, to say that I

wished Mother to come on in the first boat which should leave after she received the dispatch. The wires, however, are out of order.

"I feel exceedingly alarmed lest you or she may have an attack of the cholera, particularly Mother, for there are several things, which, all together, are more than likely to bring on an attack; her disturbed state of mind caused by the death of her Father, her susceptibility to bowel-complaint, the extremely hot weather, and, also, the certainty of an attack if she should commit a single act of imprudence.

"You will receive this letter Tuesday morning, and I beg and entreat that you will both leave on Tuesday night, by the boat — by all means Mother. Do not answer by letter, for by the time that a letter will reach me I wish Mother to be here. But I must entreat you, as soon as you receive this letter, to send on a dispatch by Telegraph, saying that Mother will leave Tuesday evening. This will relieve me, and it is the only thing that will do it.

"Have Mother leave, by all means, on Tuesday night.

"Your affectionate and extremely anxious Son,

"Robert Troup Paine.

"I say once more, come Tuesday night."

"CAMBRIDGE, *June* 25, 1849.

"DEAR FATHER: — I wrote from Boston yesterday, expressing my earnest wishes that you should both leave as quick as possible, but that Mother should leave immediately, and that you would send me a Telegraphic dispatch as soon as you receive the letter, saying that Mother will leave on Tuesday night. The wires will be in order before that time. Direct as follows:

"ROBERT TROUP PAINE,
"Harvard University,
"Hollis Hall, No. 1,

"and say, '*Mother will leave to-night.*'

"I shall receive it promptly.

"Your affectionate Son,
"ROBERT TROUP PAINE."

"CAMBRIDGE, *June* 25, 1849.

"DEAR FATHER: — I am much worried by a letter which I received to-day from Mother, which has been delayed for some time upon the route. She says, 'I had better wait till Pa is ready to leave.'

"I believe I shall become distracted, if you do not come at once. My fears have now become so great as to interfere with

my studies. If my Mother do not come on immediately, and you within a day or two, I know not how I can bear it. If you are not ready till a day or two, I beg, I entreat, I implore that she may be placed under the care of some one, and may leave immediately. I shall look for her on Wednesday morning; but if she be not here on Thursday morning, I believe I shall go distracted. Don't, I entreat you, write letters. They will do no good. Let Mother come on, and not wait for a trunk, as you can bring that on, or it can be sent by Express.

"Let her, I entreat, come on *immediately*, and you follow her soon after. It is all I ask.

"Your affectionate Son,

"Robert Troup Paine."

"Cambridge, *June* 26, 1849.

"Dear Father: — I received the Telegraphic dispatch in due time. I was indeed happy to hear that you are all well, but was extremely sorry when you said that you have written me; which implies that Mother will not leave the City as soon as I hoped. But I suppose, of course, that she will have left before you shall have received this letter, after all the concern I have expressed, and which I shall make still more manifest to-morrow by Telegraph, unless your letter should say that you are coming on immediately, and for this purpose I must lose a recitation. The only thing that prevented me from going to

New-York was the fear of causing you alarm lest I should contract the cholera. The only thing I ask is, that Mother may come on immediately, and you soon afterwards, and this only will allay my fears about you both. Don't write, but come on *immediately*.

"Your affectionate Son,

"Robert Troup Paine."

"Cambridge, *June* 26, 1849.

"Dear Father:—I have written you one letter already this evening. I have set down to study, but cannot. For Heaven's sake, when you receive this letter send me a dispatch, saying that Mother is coming, not a week or a day hence, but *immediately*, and that you are coming either with her or very soon afterwards. There will be no use in saying any thing else. This alone will quiet me.

"Your affectionate Son,

"Robert Troup Paine.

"P. S. If you cannot come for a day or two, you can put her under the care of the Captain of the Steamboat."

His Parents now come to what they regard as immediate exciting causes of the fatal act; one of which they suppose to have been the struggle which was going on in his mind, and which had just begun, as to the Profession which he should adopt. This will appear from some of the letters relative to his death.

Another immediate exciting cause, as his Parents believe, may be found in the first of the Cambridge Theses (Article II., page 29), although that Thesis equally shows that he was steeled, to the last degree, against self-destruction. There, and in Article III., and in his Letters relative to the cholera, will be found a sensitiveness through which reason might be readily disturbed by slight physical derangements of the brain, or by unusual and sudden emotions.

The subject of the Thesis (Article II.) is manifestly of a difficult nature. To discuss it in Robert's manner seems to require a mind of great refinement, and of great devotional feeling. It will be conceded, too, that a better exposition cannot be easily made, and this only by one who entertains "an unspeakable pleasure in a consciousness of his own purity and holiness," and who feels it "delightful to hold communion with his God, and to be assured of His smiles." The subject had manifestly engaged his whole soul. He was never known to have evinced greater happiness than during the few days preceding his death, and even on the fatal day; and it would seem that aberration of mind when thus elated would be likely to

seize upon the prospect of future bliss, and thus induce the Subject to imagine that he "had reached that stage in his progress, in which the highest pleasure that this life can afford is the anticipation of that which is to come."

It is true, that Thesis is an argument against self-destruction; and the horror with which he regarded this act may be seen, also, at the close of a Theme, dated November 30th, 1846, and which forms the last of the series written at the Grammar School of Columbia College. The act is there introduced as the climax of "crimes," and it is manifest from Article II. that he never lost that opinion of its nature. But rational opinions yield to the promptings of imagination when judgment loses its control. This is constantly true even of such as are not insane. What, also, is said by St. Paul is not unlikely to have had an influence, under the supposed circumstances, with one so conversant with the Scriptures as Robert; namely, "For to me to live is Christ, and to die is gain. But, if I live in the flesh, this is the fruit of my labor. Yet what I shall choose I wot not; for I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better. Nevertheless, to abide in the flesh is more needful for you."

Turning, also, to other Compositions written at the University, and during his connection with the Grammar School of Columbia College, we find the same temper of mind manifested; and, it is worthy of remark, that, although there are frequent references to death, he rarely speaks of the grave, but of the

departed spirit. The happiness which he enjoyed is also a characteristic trait of his writings; and the source of his universal popularity consisted in his cheerfulness and good nature, which, as Addison says, "are the two great ornaments of virtue that show her in the most advantageous views, and make her altogether lovely. These generally go together, as a man cannot be agreeable to others who is not easy within himself. They are both very requisite in a virtuous mind, to keep out melancholy from the many serious thoughts it is engaged in, and to hinder its natural hatred of vice from running into severity and censoriousness." The friends of this Youth cannot but be forcibly impressed with the justice of these sentiments as now applied by his Parents. Indeed, his Parents believe that there never was a character more truly described than in the following language of the Psalmist:

"Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor; in whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."

Those most nearly interested in this Memoir, in taking their

leave of Robert's Friends, and of others who have sympathized with them, cannot refrain from expressing the hope that their Son has not lived in vain; that much may be found in his life, especially as delineated in his Essays, that will warm their Religion and virtue, and light up that smile of happiness with which the contemplation of God and Nature adorned his countenance, or which flowed from the pursuit of studies and pleasures that awakened his grateful sensibilities: for "he lived in a perpetual sense of the Divine Presence, regarded himself as acting, in the whole course of his existence, under the observation and inspiration of that Being Who was privy to all his motions and all his thoughts, and as if always conscious that He observed his 'down-sitting, and his uprising, that He was about his path, and about his bed, and spying out all his ways.'" May they not hope that the very manner of his death may enforce upon us the solemn conviction, that, "in the midst of life we are in death;" that all the beautiful love of life and of Heaven which glows in the first of the recorded Theses (Article II.) cannot protect us for a moment when that Reason which he so eloquently exalts in the second (Article III.) may be suddenly impaired, nor all the veneration of the Bible which appears in the third (Article IV.) and in most of his compositions, nor any purity of life, nor youthful buoyancy, nor the endearments of love and friendship, nor health, nor happiness, nor an unclouded future which promised him an exemption from every care or labor he might choose to avoid?

"But, though the righteous be prevented with death, yet shall he be at rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of him; so he was speedily taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. He, being made perfect in a short time, fulfilled a long time; for his soul pleased the Lord. Therefore hasted He to take him away."

The Parents of this Child have fulfilled an unusual duty. They could not permit his worth to be impaired, in the opinion of any one, by the last act of his life, nor to be lost to his Friends. May the blessing of God rest upon their labor. For themselves, they can desire no greater favor of Heaven than to be enabled to imitate his virtues, and that "strong, steady, masculine piety" which began in his infancy, and which he carried with him to his Heavenly inheritance. Perhaps few have suffered a greater bereavement; for the object which has been withdrawn was almost their only earthly source of happiness, the subject, for more than twenty years, of their sleepless thoughts and cares; and, having lived to witness that full development of his moral and physical being which they had so fondly desired, they were looking to the future with brighter hopes than ever. These have been suddenly arrested. They were prepared, however, by their habits of retirement and reflection, for seizing upon that only resource which can sustain

the afflicted under such a bereavement; and if it can be of any service to others, or advance, in the least, the cause of Christianity, they will most gratefully say that it has not failed of its inestimable promise.

They now proceed with other brief collegiate and academic Essays, which are arranged more in conformity with the relative nature of the subjects than the order in which they were written.

THESES AND FORENSICS CONTINUED, — WRITTEN AT HARVARD UNIVERSITY.

THESIS — ARTICLE VI.

"'THE INSEPARABLE ENEMIES OF GREATNESS.'

"Man has three lives, the moral, intellectual, and animal; the latter in common with brutes, while the two former place him at the head of the visible Creation. There has been, accordingly, implanted in his breast, an ambition to soar above Earth, and to tread in paths unknown below; aye, and he is not satisfied until he comes to God himself. In short, it is a desire to become all that is implied in the word 'Great.'

"As man is thus endowed, and as he can cultivate the one faculty without the other, the word 'Greatness' has come to

have two significations, according as it implies the training of the one or the other to a high degree of improvement. To understand their inseparable enemies, it is necessary to bear in mind the nature and tendencies of each faculty.

"When the aspirant after fame has attained his object, and his name is wafted on every breeze, he finds himself surrounded by enemies that he dreamed not of; that the bliss which he had anticipated was, at most, but an agreeable illusion, to become embittered by envy, scorn, and jealousy. But, a greater than these lurks within his own bosom. There festers pride, and fills the heart with corruption.

"Of all the enemies which beset the man of fame, the last mentioned may be considered the most foolish, and most calculated to bring down contempt, which, in its turn, engenders unkind feelings and separates man from his brother man. It is foolish, because it originates with himself, and seeks the good of self. It shows that, whatever a man has mastered, he is not master of himself.

"Of what, indeed, should a man be proud, whatever be his attainments, whatever his walk in life? Why should he be proud that he has succeeded, while so many who have started from the same point, and rushed toward the same goal, have failed in their undertaking? Let him remember that he is brother to the most abject of his race, and let him think of Him Who hath made them to differ, and his pride will be humbled to the dust.

"Let us now, for a moment, consider the cause and effect of *jealousy*. It may be said that this is not inseparable from greatness. But we think otherwise. Why does one look with an anxious eye, or with ill-will, upon the least advancement in reputation and honor among his rivals? Why does he not rather commend and encourage them? This is common enough; and the answer must be sought in the corruption of his nature, — and what else than jealousy? I need not dwell upon the effects of this vice; so injurious to peace of mind, and so great a disturber of harmony among men.

"Now for *envy*.

"'Wrath is cruel and anger is outrageous; but who is able to stand before envy?' This is the strangest of all. Why do some fret at the prosperity of another? Why do some grieve because another is making advancement in those pursuits which improve the mind? Why do they thwart his plans and undermine his reputation? Why not rather admire and applaud? The Poet shall answer.

"'Fools gaze and envy ——.'

"But we must take the world as it is, and not as it should be. The fact, then, is that the great man, in our acceptation of the term, instead of receiving from all the reward of merit, is perpetually annoyed by envy. Are knowledge, virtue, truth, the objects of its desire? Why, then, is it directed against our species alone? Why not carried to Heaven? Why do none

envy those blessed Spirits, the Angels? Is not their greatness more desirable? We do not form our ideas of an Angel as an orator, a statesman, a hero, but as a being of high moral perfection, as the most spotless of creation, and therefore privileged to dwell in the immediate presence and in the full enjoyment of the Infinite Himself. Hence it is evident, that Virtue alone is the true and living greatness. The cultivation of the moral faculties, only, can render man the friend and companion of God. It is this that best becomes immortal man, and the pursuit of it will enlighten the envious as to the difference between the objects of his desires on Earth and in Heaven.

"The answer to our question, therefore, from the latitude which it affords, must be sought in the wide difference between true and what the world calls greatness; for while the latter tends to give rise to pride, to envy, jealousy, and contempt, which, in their turn, serve to rob the mind of its tranquillity and break up the bonds of society, the former is calculated to unite all hearts and call forth the warmest admiration and praise, even from the most vicious and ignorant, unmingled with any unkind feeling. At the same time, it imparts to its possessor that happiness which none but he can obtain.

"'From purity of thought all pleasure springs.'

"Robert Troup Paine."

"Harvard University, September 13, 1848.

FORENSIC — ARTICLE VII.

"'IS THERE LESS DANGER IN BELIEVING TOO MUCH OR TOO LITTLE?'

"I purpose, first, to examine this subject in its moral bearings; then in its influence upon the general happiness and prosperity of man; and afterwards to see how far our remarks upon the last head are borne out by history.

"In treating of the morality of belief, we should first have a clear understanding of the nature of belief; which must not be confounded with 'spiritual faith.' Can any one will to believe so and so? A little reflection must satisfy us that we cannot. How often has every one said, 'Well, I really *wish* I *could* believe that!' Can I, by willing, believe in ghosts and hobgoblins? Evidently not. And, on the other hand, can any one refrain from such and such belief merely by willing to do so? This is merely the other question reversed, and a moment's thought must tell us that we cannot. Can I, for example, have a doubt as to the existence of an Almighty Being, of my own existence, or of the revolution of the earth around the sun? Can the dearest friends of Dr. Webster have a disbelief of his guilt by merely willing to do so? Belief, then, so far as founded

in the nature of things, must necessarily be involuntary and irresistible.

"Now, whatever is involuntary can have no morality, for the very essence of morality is free will. 'Then,' some will say, 'you think it makes no difference whether any one believes in atheism, polytheism, or Christian Deism; whether the Christian Deist believes that One God consists of Three Persons or One Person; and, in short, no difference, in a moral point of view, what any one believes?' I answer that he is morally responsible only for the manner in which he has availed himself of the means within his reach of convincing himself upon any point, but not for the conviction to which he has been led after a thorough and honest examination of the grounds. This I believe to be the broad and liberal view of the question, such as is set forth by that great expounder of Christianity, St. Paul; and, if it could generally prevail, it would serve to raise the standard of Religion in our Churches, by doing away with the interminable hostility, and I may perhaps say hatred, which exists among the different Sects, and its place would be supplied by a spirit partaking more of the Christian love and charity which characterized the meek and lowly Jesus. As we cannot, then, attach the idea of morality to belief, we of course cannot say that, in a moral point of view there is any danger in believing much or little.

"But, because belief does not partake of the nature of morality, and consequently, in our critical sense, can have no

influence upon our happiness hereafter, we must not imagine that it does not upon happiness and prosperity in this world. When we reflect, how many things, wholly unconnected with morality, have great influence in determining our present happiness, such as education, early rising, cleanliness, bodily exercise, property, friends, &c., is it at all surprising that belief should be one of the great elements in our happiness or misery, although it have nothing to do with morality? It may, indeed, be thought very hard that our happiness should be so affected by that which is not under our control; but it is nevertheless a fact, which we learn from observation of others and ourselves.

"Granting, then, that belief has great influence upon the happiness and prosperity of man, we come to the question, which is attended with less danger,—believing too much or too little. But few will deny that the greater happiness and prosperity must consist in believing all the truth, and nothing but the truth; though it may be asked now, as of old, 'What is truth?' In the majority of subjects which are matters of belief, this is beyond our power to ascertain. Now, as 'too much' implies more than the truth, and 'too little' less than the truth, it is obvious that, if we cannot define what is truth, we shall be unable to define the meaning of 'too much' and 'too little,' in its connection with truth. We therefore purpose, for convenience, in place of these expressions, in considering the question with regard to our happiness and prosperity, to use *much* and *little*.

"Is there, then, less danger to the happiness and prosperity of man, in believing much or little?

"This question is more easily and effectually answered by reference to facts than by speculation. Look at the world around us, and whom do we consider the happier; those who assent to every thing, who are continually the dupes of the cunning, or those who, by reflection and correct judgment, believe only the things which their reason must acknowledge, or which are authenticated by what their judgment assures them to be perfectly reliable testimony? Take Religion: what more deplorable object is there than one whose mind is filled by the rankest superstition, who sees demons in the air, hobgoblins, and the spirits of the departed, and to whom the midnight hour brings only horrid dreams and ghostly visions, instead of that quiet and repose, which even the skeptic can enjoy?

"But credulity is by no means confined to subjects of a religious nature. How many have lost their property, their all, by some base impostor, whose words were as honey, but 'under whose tongue,' alas, too late they found there lurked 'the poison of the asp'! How many are constantly ushered into the unseen World through blind credulity in some nostrum or panacea! They literally die 'as the fool dieth.' What multitudes are perpetually distracted and drawn away from the duties of life by belief in the grossest absurdities, such as the visions of Swedenborg, Millerism, Mormonism, animal magnetism, phrenology, and what are called the 'mysterious knockings'!

"It is no doubt true that *much* belief is *sometimes* the source of the greatest happiness, from being of that particular cast which enables one to live continually in a world of fancy and delight. But we have to do here, not with individual cases, but with general facts. Now, it is beyond all question that to one case of this description there are thousands in which *much* belief leads to a melancholic state of mind. Of this kind is the creed of those who believe there is but one road to Heaven; that unless all think and act in just so precise a manner they will be eternally damned. This was not the teaching of the Saviour of men, and as that teaching accords with the moral sense.

"It is said that credulity serves to beget confidence in others, or rather in the word and testimony of others; but we should be silent here, so long as the business of the greater part of men is to cheat and impose upon their neighbors. A perfectly honest man is, indeed, a *rara avis;* but even he is liable to be *mistaken* in his testimony.

"These remarks, I think, are most fully borne out by history, as well as by every day's experience. Compare the wretchedness which marked the middle ages, the reign of superstition and Roman Catholic absurdities, with the better state of things brought about by the Lutheran reformation."

The remaining portion of the manuscript is lost. It was rendered, as ascertained from his Classmate, Mr. Goodwin, May 23d, 1850.

THESIS — ARTICLE VIII.

"'WHICH HAS THE GREATEST INFLUENCE IN THE FORMATION OF A MAN'S CHARACTER, CIRCUMSTANCES, ORGANIZATION, OR FREE-WILL?'

"In treating this subject, the same difficulty presents itself as in all others of a metaphysical nature, namely, the liability of running too much on a favorite hobby, and thus taking a one-sided view. We are apt to regard man as entirely under the control of either circumstances, organization, or free-will; thus forgetting that *all three*, at every period of his life, exert a powerful influence. Still, however, one of them has some ascendency over the others.

"As it may not be readily understood from the sequel which side we have espoused, we state here that, in our opinion, organization is entitled to the pre-eminence. But our view of organization differs from its common acceptation. We do not mean by it so much the brain, and those subdivisions of the organ which have been made by Phrenologists, as the spiritual part. We believe there is 'a spiritual body,' as well as 'a natural body,' and that the brain co-operates with the former in all its acts, and that it does so as a whole and at once. We believe, too, that the mind is the principal agent, and that it

has a separate and more independent existence than the body, and, like the latter, that it has its own peculiar though spiritual organization. We shall therefore employ the word in its relation to the soul, though we would prefer the word constitution, since the former is applied to the body. We think, also, that the mind varies in different classes of individuals, and more or less in each individual of the same class; somewhat as 'all flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.' In like manner, mind is not exactly the same mind in all; but there is one kind of mind of poets, another of philosophers, one of saints, and another of devils. And, although as the flesh of all men is one in its broad characteristics, yet as the flesh of every man is somewhat different from that of every other man, so, although the minds of all men are one in their general cast, yet the mind of every individual is different in many particulars from that of all others. The greatest peculiarities, and the greatest approximation, are seen among particular classes of men, and according to their classes; such as poets, philosophers, mathematicians. But the general principle holds throughout. Thus, therefore, as God has given to every one 'a body as it hath pleased Him,' so to every one he hath given a mind 'as it pleaseth Him.' Indeed this truth lies at the foundation of the parable of the ten talents, and the declaration 'unto whom much is given of him shall be much required.' This truth, also, must be admitted before we can understand the beautiful com-

parison implied in the following verse:—'Hath not the potter power over the clay of the same lump to make one vessel unto honor, and another unto dishonor?' Now, this peculiar 'organization' or constitution of every mind, both in respect to intellectual and moral capacities, is what, in our opinion, may be called the groundwork of that diversity of character which exists in our species.

"Let us see if this be supported by facts. For convenience, I shall consider character first, in an intellectual point of view; secondly, in a moral. Will the advocates of 'free-will,' or of 'circumstances,' say that Shakspeare could have been a Newton had he willed it to the day of his death, or if he had been placed in circumstances similar to Newton; or, *vice versâ?* But, to come nearer home: will either of those classes of philosophers tell us why one poor son of a Salisbury farmer should have become the most able and eloquent Statesman of his country? Was it because he willed it? Have not hundreds of others willed the same? Have not you and I willed it? Indeed we have; but it was like the will of Jeroboam, who could not 'pull his hand in again' when he had 'put it forth from the altar.' Was it owing to 'circumstances'? Have not hundreds, nay thousands, been placed in the same circumstances? But, to come to more ordinary cases. Enter the common school or the college; take any number of the pupils, or the students in nearly the same circumstances, how various their endowments! How various their capabilities for different branches of learning!

Here is one, who, although under mechanical discipline, cannot be made to comprehend the simple rule of compound division. Here is another, whose sole delight is in mathematics. He comprehends every thing connected with them with the greatest ease. Here, again, is another, fond of poetry and depicting imaginative scenes, and who, perhaps, 'lisped in rhyme.' We thus witness, at these early times, the germ of the astronomer, the moral philosopher, poet, lawyer, or divine. In all these cases, therefore, the 'organization' or constitution of mind is different; thus making the groundwork of that pleasing variety of intellectual character which we everywhere behold.

"That character is more influenced by organization or constitution of mind than by free-will or circumstances, is evident from the fact that, generally, a person takes after his parents; sometimes the father, sometimes the mother, sometimes after both. The offspring is apt to be superior in those intellectual qualities in which his parents excel, and to possess the same tastes as they. This is perfectly analogous to other mysteries of generation. We shall not dwell upon the self-evident facts which have been now mentioned. It is only necessary to state them to render the proof complete.

"As to man's moral character, this, also, as we have said, is more determined by constitution of mind than by circumstances or free-will. The proof may be of the same nature as that which we have alleged of his intellectual; for when we consider how much one's morals are modified by his tastes, passions, and

strength of mind in resisting temptation, and that these are apt to be inherited, we see plainly that circumstances and free-will, although they, of course, act as modifiers, do not give the general cast to the moral character. Do we not find, very generally, that children bear a strong resemblance to their parents in their tastes and passions? Are the parents of a lively turn of mind, so are they. Are they contemplative, so are they. Are they irascible, so are they; amiable, so are they.

"But it may be said that this is the effect of parental education. That such, however, is only partially true, may be shown by the fact that children bear the same mental resemblance to their parents when born after the death of their father, or when from their mother 'untimely ript.'"

The residue of the manuscript is lost. The date is ascertained to have been January 3, 1850.

FORENSIC — ARTICLE IX.*

"'I ASSOCIATE WITH NO ONE, I EMPLOY NO ONE, WHO IS NOT OF MY PARTY IN POLITICS AND RELIGION.'

"Such is the law of sociality in our nature, that we conceive a particular brotherly feeling for those who possess principles and characteristics similar to our own. This feeling is stronger in proportion as those are more particular, or the circle contracted. As there are certain features common to all men, so we find ourselves united by certain ties to the whole human family. This forms one great circle. Again, the tie becomes stronger among those who speak a common language and observe the same customs; stronger still among those who have the same government, the same laws; firmer yet is the bond as we descend to the more circumscribed, who have the same employment, the same sentiments, the same principles, the same feelings.

"Thus we have circle within circle, and the connection among individuals becoming stronger and stronger as we go from the circumference to the centre, until finally the feelings become deeply engaged and a warm friendship is the result.

* Written two months and a half before his death.

"We have now spoken of man's *social* being. But let us ask, are there not laws which regulate *its* welfare as well as that of his *animal*, *intellectual*, and *moral* being? Has *it* not diseases and deformities as well as *they?* May not the vigor and energies of manhood, which were designed for the service of the world, for making it better and happier, be wasted in licentiousness, or fall a victim to grim dyspepsia, brought on by gluttony or inactivity? And are not the vigor and energies of man's social being, which were intended for his own and the happiness of others, thus perverted from their gracious purpose, and rendered the cause of wretchedness, unutterable misery?

"Now, in no form are such evils worse than those which arise from *exclusion*. What more universal, and at the same time detestable, than this spirit! It is proper, as we have said, that a peculiar tie should subsist between those who hold the same sentiments; but to make those sentiments the standard in cases where they have no concern, is manifest folly. Take an instance in politics, for illustration. I am a whig. I believe the best interests of the country will be promoted by carrying out whig principles and whig measures. Suppose, then, that I am to vote for the President of the United States, for a Senator, or a member of the House. Very well. Then as these are they in whose hands is the making and carrying out of public measures, this is palpably a case in which my *political* principles are concerned, and it is proper, it is natural, and, perhaps, it is my duty to vote according to them.

"But suppose I am a trustee of a college, and an election for a President or a Professor of the College is to take place.* Here the question is not whether the candidate be a *whig*. It is plainly, — is he one who will do honor to the College, a man of learning, of reputation, of ability, one who will discharge the duties of the office satisfactorily? To cast my vote, then, upon political principles, would be acting from narrow-mindedness, from seeing only *one principle* applicable to *every thing*.

"The rule of exclusion carried thus far is absurd, hateful. But what shall be said of its operation as we see it every day around us? What has politics to do with my employing or associating with another? The question in choosing a companion, a friend, is not whether he be a whig; but is he a man of worth, of good sense, of sociability, in short, is he an agreeable man? In hiring a servant, or a hand in a factory, the same principle applies. Is he industrious, honest, qualified for the place? To act in those cases according to political principles would be virtually denying the grand sentiment — difference of opinion is honorable. It would be a virtual censure upon all those who differ from me on one subject, and denouncing them as unworthy of my regard.

* This was evidently suggested by the pendency of an election of a Professor of History, and in which the Students of the University took a lively interest at the time when this Forensic was written. The election devolved especially upon the higher branches of the Legislature of Massachusetts; and Mr. Bowen, the candidate, who had performed the functions of the chair for some time, was supposed to have been set aside from political feeling.

"But it may be asked—'supposing there are two persons equal in all these respects, should you not choose the one who is of the same politics with yourself?' We answer that, in ninety-nine cases of a hundred, it will be found, on stricter examination, one is better qualified than the other. In the hundredth case it were better to adopt the boyish expedient of deciding the choice by lot, than resort to the more absurd and dangerous standard of politics, which certainly can have no natural bearing upon the case in hand.

"But the principle of exclusion is not confined to individuals, or individual acts. If it ceased here, its operation would be no more than we might expect; for surely it is not at all surprising that we find individuals who are narrow-minded, bigoted, conceited. But to find it actuating the ruling party of a great nation is truly disgusting. When we see the officers of government, because they have been elected according to a political standard, removing from office postmasters, custom-house clerks, judges, and physicians, who have no more to do with politics than every other citizen; when we see them turning them out merely because they do not belong to their party, and substituting others of their political faith, and that, too, without any reference to their qualifications, we begin to despair of the Republic, and to foresee a monarchy rising upon its ruins.

"But what are the obvious effects of the kind of exclusion we have been considering? Are they not evil in whatever

light we view them? Does it not estrange the affections, the feelings of one part of the community from those of the other! Does it not kindle a spirit but little different in its nature and violence from that of civil war! Does it not serve to harrow up the very worst passions of the human breast! Let any rational man look candidly at this, and he must be convinced that our expressions are borne out by sad reality.

"We come now to speak of exclusion in Religion.

"Here we have it extending not only to different religions, but molesting different sects of the same religion, even that of the Holy Scriptures.

"We shall consider this division of our subject under two heads: exclusion *in* belief, exclusion *on account of* belief. By the former we mean the principle by which a person of one belief condemns or denounces as heretics all who differ from him; by the latter, the principle by which any one is led to withhold his favor, his services, or his friendship, from all who are not of his party in religion.

"Suppose me an Episcopalian. Suppose me, as I am, to be a sincere believer in the peculiar tenets of the Church. Suppose, also, that I have arrived at this belief from reflection, from careful examination of Scripture. Am I, therefore, because I believe the doctrines of that Church to be the true ones, — am I for that reason to denounce another who has, by the same reflection and equally diligent searching the Scriptures, come to an equally sincere belief that the doctrines of another sect ap-

proach more nearly to the true doctrines? Am I, on this account, to exclude him from the number of the faithful and the good? Has he not a soul as well as I? May not I be mistaken as well as he?

"But, although one must be mistaken, may not both be equally good, equally religious, or may not the one who is correct in his belief be much less devotional and religious; in short, may he not be much more sinful? To deny this is to assert that belief has a moral character. Belief is involuntary. No one can believe a thing by wishing or willing to do it. He believes according to the manner in which he views the facts or the evidence before him. The mind is carried unconsciously along by the arguments and proof presented to it; and, as there are two sides to every argument, it will be overcome by the one which appears to have the greater force. For instance, such a combination of facts might be presented to me as to *convince* me that some near relative had committed murder, which certainly would be the last thing which I should *wish* to believe.

"The same is the nature of belief in matters of Religion. Man is, indeed, responsible for the use he makes of means within his reach for *ascertaining* what is the *true* belief, and for the correspondence of his conduct to his own belief. But this is far different from condemning a man, who has laid his mind open to argument on both sides, for the manner in which his mind is affected by them. To do this is to condemn him for what is not under his control.

"But, time will not permit me to carry the subject farther. How illiberal, how narrow-minded, how conceited, how unchristian, to denounce the Religion, the goodness of another, when he differs sincerely from you, and according to his means of information! How delightful, on the other hand, to see in those of other sects, nay, even in the *sincere* Pagan, fellow-travellers to the Land of Bliss!* And, what we have now said seems to be not only the dictate of reason, of what we know of the Beneficence of the Creator, of the intrinsic nature of the Atonement, but what is inculcated by the Saviour of men, and so eloquently expounded and illustrated in the teachings and conduct of St. Paul.

"We will now consider the second part of this division of our subject—exclusion *on account of* belief.

* The eminent Dr. Blair says, in his Discourse upon the General Judgment, that, —"Powerful is the Atonement of our blessed Redeemer to procure pardon for the greatest sinner, who has been penitent. We have all reason to believe, that amidst the numberless infirmities which attend humanity, what the Great Judge will chiefly regard is the habitual, prevailing turn of our heart and life; how far we have been actuated by a sincere desire to do our duty. This we know for certain, that all the measures of this judgment shall be conducted with the most perfect equity. '*God is not extreme to mark iniquity; for He knows our frame and remembers we are dust.*' He will not exact from any one what he hath never given him. He will judge him according to the degree of light that was afforded him, according to the means of knowledge and improvement that were put into his hands. Hence, many a virtuous Heathen shall be preferred before many mere professors of Christian faith. '*They shall come from the east and the west, the north and the south, and sit down in the kingdom of God, when the children of the kingdom are cast out.*'"—[The Parents.]

"It must be evident that many remarks made in connection with politics are applicable here, and therefore need not be repeated. We turn, therefore, more particularly to Religion.

"Now, however unphilosophical, however absurd it may be to connect Religion with questions to which it is not at all related in nature, yet what more prevalent than the spirit of exclusion on account of religious belief! Sectarianism is made to obtrude itself into every sphere. In some countries it is upheld by law, governs the appointment of every public officer, and forces itself into public measures. This is seen in Christian governments. But, in Turkey and China it has, until recently, amounted to even denying toleration to every other belief than the established faith. These, it is true, are uncivilized lands, and perhaps it is not surprising that they should be ruled by principles appropriate to them. Still it may be asked, even upon this question, whether they have fulfilled 'the law written in their hearts,' whether 'their thoughts, meanwhile, accuse or excuse them.' We shall say nothing of Roman Catholic Europe, nothing of the besom which deluged the Protestant Churches; but that refined and enlightened England should remain intolerant is sickening to the heart of philanthropy. When we find her requiring of all officers, her sovereign, her generals, her admirals, her judges, her surgeons, and even the graduates of her colleges, a signature of the thirty-nine articles, we cannot but think there is still much room for improvement.

"In our country, thank Heaven, a great march has been

made. But, although sectarianism does not receive the public cognizance, this intolerant spirit is at work privately. Each sect is striving to gain an ascendency. We see it carried, in an alarming manner, into our very Colleges. It infuses itself into the election of Presidents and Professors, and peculiarities in Religious belief are made to compensate for acknowledged inferiority. Students, even, would forego the advantages of education rather than resort to a College whose officers are of a different religious creed from themselves. But what has a College to do with sectarianism? No more than a gymnasium has with a College. Their proper duty is to inculcate the great principles of Christianity in the one case, and habitual exercise in the other. The details belong to the Church, or to the gymnasium. The former is the school of man's religious powers, the latter his physical, and the College his intellectual. We go to one, or the closet, to pray, to another to exercise, to another to learn.

"But the feeling of which we are speaking infects, also, the domestic circle; separates chief friends, makes bitter foes, oftentimes deluges the Earth with blood, kindles a fire at the Altar, and all this for what is supposed to be—Religion. No wonder, then, that infidels scoff, when they find the Church which is called by the Name of Him Whom it gives forth to have been all gentleness and meekness—when they find this same Church so perverted as to have been the cause of half (we think we do not exaggerate) the wars, feuds, and quarrels which have afflicted mankind. Upon this disposition of man was founded the

fearful declaration that He 'came not to send peace but the sword.'

" Robert Troup Paine.

" Harvard University, December 19, 1850."

THESIS — ARTICLE X.

" 'THE INFLUENCE OVER OTHERS OF AUSTERE, FORBIDDING VIRTUE, AND THE MILD ALLURING VIRTUES IN PUBLIC TEACHERS OF RELIGION.'

" In considering this subject, we should bear in mind that, however untrue it may be at the present day and at some former periods, there have been times when virtue in public Teachers could accomplish nothing unless it had been austere and forbidding.

" The comparative influence, for good or for evil, of mild and of austere virtues, has depended upon the state of society. During the dark ages the Romish Church, by assuming the appearance of stern morality, held an unlimited sway over the minds of the human race, as far as Christianity had reached. By appearing to suppress the passions natural to man, and abstaining from enjoyments, the priests and monks were looked upon by the ignorant and superstitious as exalted above the mass of mankind, and approaching the character of that Being

Who was regarded only with dread, and as an embodiment of all that is cold and cheerless.

"This was, of course, well understood by the artful priests, who, although in private they indulged in lewdness and the most sensual enjoyments, openly pretended that the least gratification of natural propensities, or any participation in the pleasures of the world, was incompatible with the holiness of their office. In the mean time, it was a part of the system to debar the people from all means of instruction, especially religious (except that corrupted religion taught by themselves), lest they should see the folly of those pretended and unnatural restraints, and how unnecessary to the purest virtue.

"Somewhat similar was the case with the ancient Jews. Their priests either were or pretended to be of the strictest and most austere virtues. This was absolutely necessary to preserve even the slightest reverence for Religion. Knowledge, it is true, was not now restrained. But it was in its infancy; and this condition of the Jews required not only a severity of morals in the priesthood, but often the interposition of Heaven. The ignorant, too, have generally gloomy conceptions of the Divine Being; and, serving Him more from fear than love, they naturally judge of Religion by the standard of every thing which is austere and forbidding.

"There is much of this to be seen in Romanism even now. Nay, is not the light of knowledge a terror to the Romish Church? Are not its followers held in ignorance for the pre-

servation of its power; and does not this condition render the old austerity of affected manners still necessary to its stern and exclusive Religion? Their views both of God and of this life are so dreary, they judge, or affect to judge a man to be virtuous only so far as he is austere and forbidding. And this will seem natural enough when we consider how different it is with those whose 'God is Love,' and whose minds have been expanded by the genial rays of the sun of education; for, wherever they turn their eyes, to the rolling spheres, the trembling leaf, or the humble flower, they behold some beneficent Design, something calculated to promote the comfort and happiness of mankind while here on Earth. They see that He, Who planted the corn to be food for man, planted the grape, also, to make glad his heart.

"Another reason for the necessity of an appearance of austerity and restraint in public teachers of Religion among ignorant people, or those of inferior minds, is, that they are unable to distinguish between use and abuse, and are prone to run from the one to the other. If priests were to appear to indulge at all in wine, it would be made an excuse for debauchery and drunkenness by the ignorant, who judge moderation and excess by the same standard. Or, if they do not, they think they have a right to imitate, at least, the moderation of their spiritual advisers, and, in so doing, they soon leap over the golden mean and give themselves up to rioting. This is only an example of the many pleasures of life; and wherever, therefore, the

people are ignorant, or of inferior education, the public teachers of Religion are obliged to be austere and forbidding to maintain a proper influence. It is then necessary to 'take heed lest by any means this liberty become a stumbling-block to them that are weak. For if any man see them which have knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols?' Hence we see the truth of the principle with which we started, that the comparative influence of mild and of austere virtues depends upon the state of society; and according to its condition so must they be regulated among those who lead the multitude.

"What has now been said of the enjoyments of life, and of their indulgences and restraints, is manifestly of wide application, though it may be very difficult to adapt their limits to existing circumstances. But, in the midst of these difficulties there is a Light in the Precepts and Examples of the Saviour of man, which is suited to every condition of society, and which will safely guide the whole human race over the rugged paths of life, and conduct them to a better Inheritance.

"Robert Troup Paine.

"Harvard University, October 25, 1849."

THESIS — ARTICLE XI.

"'A MEETING BETWEEN LUTHER AND CALVIN.'

"As our subject obliges us to bring these individuals together, we shall not stop to inquire whether we are violating chronology in making them cotemporaries, but proceed at once with our discussion, which we shall divide into two parts.

"PART FIRST.

"*Scene at Jerusalem — Luther and Fenelon meet by chance at the Holy Sepulchre.*

"Fenelon, having for a while gazed upon the Sepulchre in silent meditation, at last addresses Luther.

"FENELON.

"'Friend, how holy is this place! Behold where our Lord hath lain! How awful, yet how comforting the thought that He, Who was once here bound by the fetters of death, now reigns on High, and is worshipped by the Church militant as the first born from the dead.'

" Luther.

" 'Indeed, upon such a subject we are lost in thought!'

" Fenelon.

" 'How devoted, then, should we be to the Religion which He has established! How attached to the Church which He has founded! For that Church we should be willing to lay down our lives; for through her alone can we hope to enter Paradise. But, alas! there has arisen a heretic by the name of *Luther* who has drawn away many after him. He denies the authority not only of her reverend priests, but also of her infallible head, the vicegerent of Him Whom this place recalls to our minds. He indulges in the vain hope of uprooting the Holy Church, and thereby has incurred her severest anathemas, together with the displeasure of the immaculate Virgin and the holy Angels. He will find it '*hard to kick against the pricks.*'

" Luther.

" 'Friend, softly; let's have no more of those high sounding expressions.'

" Fenelon.

" 'Art thou one of Luther's disciples?'

" Luther.

" 'Aye, not only one of his disciples, but Luther *ipsissimus*.'

" Fenelon.

" 'Luther *ipsissimus!*'

" Luther.

" 'It is I, indeed. Be not afraid!'

" Fenelon.

" (*Aside.*) 'Oh Heaven! protect thy servant; defend thy Church! (*To Luther.*) Although we can never unite in opinion so long as thou art an enemy to the Church of God, we can unite as brethren. I feel it my duty, as a priest of the Holy Church, to exhort you to renounce your evil ways, to become again one of her children, so that after you shall have ended this life, her prayers and intercessions, united with those of the saints and the holy Virgin, may be a safe transport to the regions of everlasting bliss.'

" Luther.

" 'A priest, say you! I should have known it from your language and apparel. But pray, your name?'

" Fenelon.

" ' My name is Fenelon.'

" Luther.

" ' A great name that ! But, Sir, God forbid that I should rely on any thing save a lively faith in Jesus Christ. So, away with all useless ceremonies, all popes and virgins and priests, interposing barriers between my soul and its Saviour. That soul is noblest which knows no superior but its God, and calls the Angels brethren. From this hollow Sepulchre a gentle voice whispers in my ear — ' He that hath the Son hath life.'

" Fenelon.

" ' I am to understand, then, that you refuse to acknowledge not only the authority of the infallible Pope, and the other high officers of the Church, but also of the Virgin, and the holy saints and Angels ? '

" Luther.

" ' Aye, Sir. I don't believe that sins should first be confessed to the Pope, and that the Pope should then confess them to the saints, the saints to the Virgin, and the Virgin to her Son. This is second-hand work. I believe that all are equal in the sight of God ; that all have an equal access to His throne ;

that all will be rewarded according to their merits; that in the World to come the humble cottager will outshine many a so-called infallible Pope.'

" Fenelon.

" 'Haughty pride!'

" Luther.

" 'Noble pride!'

" Fenelon.

" 'You discard, also, all the sacred ceremonies of the Church!'

" Luther.

" 'All! excepting those which have received the sanction of our Blessed Lord, baptism and the Lord's Supper. But even then I don't believe in holy cannibalism.'

" Fenelon.

" 'Holy cannibalism! Sir, I don't understand you.'

" Luther.

" 'I mean transubstantiation.'

" Fenelon.

" 'Don't believe in transubstantiation!! Heavens, how

reprobate! Is it not expressly said, *this is my body*, and of the wine, *this is my blood?*'

"LUTHER.

"'True; but common sense shows that these passages cannot be taken literally. Of course you do not think that the Body of our Lord could injure any one. So, the next time you make your wafers, put in the red sulphuret of arsenic, and you can thus find out whether the substance undergoes any change. That the passages of which you speak are purely figurative is evident from what our Saviour says in immediate connection with them: "But I say unto you, *I will not drink henceforth of the fruit of the vine until that day when I drink it new with you in my Father's kingdom.*" Now, if you receive one part in a literal sense, must you not also the other?' (See page 42.)

"FENELON.

"'But, Sir, whatever other doctrines and ceremonies you may discard, you surely believe in masses for the dead, and the sale of indulgences?'

"LUTHER.

"'I believe them both to be artful contrivances to procure for the Pope and other officers of the Church greater awe and reverence from the laity, and to make the dupes feel greater

dependence upon those who profess to be their superiors in holiness; and I believe the sale of indulgences to have been invented especially for the purpose of replenishing the treasury. At any rate, it is well known that the present Pope applies it to that use, as the revenues of the Church were exhausted by his predecessors, Alexander Sixth and Julius Second, since in no other way is he able to defray the expense in which his love of splendor, and his passion for pleasure, are continually involving him. He imposes upon the multitude by telling them that the good works of the saints, over and above those which were necessary for their justification, together with the infinite merits of Jesus Christ, are locked up in one common treasury; that the keys were delivered to St. Peter, and have descended to his successors the Popes, who can open it at pleasure; and, by transferring a portion of that superabundance, upon the payment of a certain sum of money, can convey to the purchaser the pardon of his own sins and of any one in whose behalf he is interested. There are various agents appointed for retailing these benefits. I knew one in Saxony by the name of Tetzel, whose seeming benevolence has procured for him among many the familiar name of Tetty. How ludicrous it is to hear some ignorant dupe (who has repaired to his office at the crowing of the cock, that he may be the first on hand), how ludicrous, I say, to hear him exclaim, — 'Well, Tetty, what prices does salivation bring in the market this morning?' — 'Salvation, you mean,' replies Tetzel. — 'Oh! yes, I'll remember next time.

How do you sell it? I want to get some, for my father's a frying.'—'Twelve pence a pound,' answers the ever-ready and cunning Tetzel, while a beam of joy flashes in his eye with the expectation of adding that sum to the contents of his purse.—'How much shall I need?' says the other. 'They tell me it is powerful.'—'A pound will be quite sufficient,' is the answer.—'Well, come, give us a pound; but first, do you use avoirdupois or troy weight?'—'Avoirdupois; good sixteen ounces to the pound, besides applying it myself to your father's benefit.'—'Well said; here's the money.' (*Tetzel counts.*)—'Here are but eleven pence happeny. Two farthings wanting, Sir.'—'Oh! Dear! Dear! my poor father! What shall I do? I have no more money, and I have no coat, or I would give you that.'—'Give me your pantaloons; I can easily sell them, and will return you any balance that may remain. You will have then performed a glorious action.'—'Here they are, Sir';—whereupon, Tetzel gives him a paper certifying that his father is released from purgatory, and that a forgiveness of his own sins is thrown into the bargain.

"'You smile, Sir; as I should expect from one of your conscience and renown. For my part, I scarcely know whether to laugh or to weep over such actions.'

"Fenelon.

"'Though Tetzel, and some of his associates are acknowledged by most to have behaved in a shameful and indecent

manner, not only by magnifying the benefit of these indulgences, and by spending in gaming and drunkenness the sums which had been piously bestowed in the hope of obtaining eternal happiness; still, this will not at all go to disprove that the Popes have authority not only to remit sins during life, but also by their prayers to procure a release from purgatory for any one whose sins have not been forgiven before the hour of death; and surely they should receive a small compensation for such services. Do we not read, — "*Whosesoever sins ye remit, they are remitted, and whosesoever sins ye retain, they are retained.*" And again, in another place, — "*By which, also, he went and preached unto the spirits in prison.*"'

"LUTHER.

"'True. But we must remember that the former of these passages was addressed to a chosen few, to whom our Saviour gave supernatural power. While they were endowed with this spiritual authority they were able to give evidence of their power, by raising the dead, healing the sick, cleansing the lepers, and opening the eyes of the blind. But no Pope has ever been able to perform a miracle. Is it not then absurd to suppose that they are clothed with extraordinary power if they can give no manifestation of it? Well may we exclaim — "*Who is this that forgiveth sins also?*" — As to the second of those passages which you have brought up as a proof that the wicked can be saved after death, whatever other meaning it

may have, it cannot bear this, as the whole tenor of Scripture goes to show that, as death leaves us Judgment finds us; that after death *a great gulf is fixed* between the good and the bad, which none can pass.'

" Fenelon.

" 'Strange doctrines indeed; heretical innovations! But I pray God that He may cause you to see the error of your opinions, which only tend to the subversion of all order in the Church, and serve to bring down upon you its severest censure.'

" Luther.

" 'Were I not convinced that I am sustained by truth and Religion, I should immediately recant all that I have said, and become as strong an advocate of the papal Church as I have been an opposer; but, being so, God forbid that I should yield a hair. "*No man having put his hand to the plough, and looking back, is fit for the kingdom of God.*"'

" Fenelon.

" 'It would be a gratification to me to prolong this conversation, and to reason with you more at length concerning the doctrines upon which we have touched, and to become acquainted with your views upon many others; but time fails me. The sun is already near the zenith and I must away, as my company

depart to-day. How, long, Sir, shall you remain in these quarters?'

" Luther.

" 'I expect four or five days; so that I shall have an opportunity to visit this Holy place on the Lord's Day. Hail thou morn which saw the Saviour rise, and rise then, my soul, to meet Him in the sky!'

" Fenelon.

" 'Well may a visit to this tomb awake hallowed thoughts! I was here last Sabbath, and never did I exclaim with half the zest, "*Oh Grave! where is thy victory!*" (Making a final gaze upon the Sepulchre, and then taking Luther by the hand) 'Well, Sir, it is time for my departure; but I hope that this meeting may be renewed at some future day, when I may hear more of your opinions. Till then adieu.'

" Luther.

" 'Adieu! Adieu!'

" We had intended to have added another Part, but we have arrived at our limits.

" Robert Troup Paine.

" Harvard University, May 26, 1849."

THESIS—ARTICLE XII.

"'SELF-INFLICTED BODILY TORMENTS, AS MORAL PREVENTIVES OR REMEDIES.'

"We wish it to be clearly understood, that, by the following observations we merely express our sentiments upon the question, without any desire to censure any religious sect; at least so far as there may be reason to confide in their sincerity. We certainly think that nothing is more unkind, more unworthy a man and a Christian, than the censoriousness which is often betrayed on account of differences in religious opinions.

"Coming to our subject; as we understand by a moral remedy something which tends to produce sincere repentance, our inquiry will be, whether self-inflicted bodily torments are calculated to prevent future immorality, or to produce sincere repentance for that which is past. We shall, however, consider these two effects as similar, or rather, that the one follows upon the other; for we think that sincere repentance of any sin is generally followed by an abandonment of that sin.

"Among barbarous nations a sense of wrong is often observed to be accompanied by some outward demonstration of sorrow. This looks like the working of a 'law written in their hearts.' These signs of contrition consist frequently in cutting and lace-

rating the flesh, pulling out the hair, and various other bodily torments. They are commonly prompted by a superstitious belief that such inflictions serve to drive away an evil spirit that has haunted and instigated them to commit the wrong for which they suppose themselves atoning, as well, also, to appease the good spirit which they have offended. Indeed, this mode of atonement is carried even to a voluntary death among gross idolaters, as well known of the Hindoos in throwing themselves under the car of Jugernaut.

"The question now arises, — do these self-inflicted punishments have any tendency towards repentance and improvement?

"The universal principle of conviction must operate more or less here as in other cases. The savage believes that his god can be appeased by self-inflicted tortures, and by these only, and this belief must certainly have a tendency to improve him. But it is the belief, the faith, not the torture, which does the salutary work.

" But such practices are not confined to savages and idolaters. They have been common among Christians ever since the establishment of their Religion, although modified in their severity; especially since the dark ages. Their greatest rigor, perhaps, is to be seen in the barefooted monks, and those who girdle and beat themselves with ropes. But they consist principally at this day in fasting and such like privations. Here, then, we discern some of the great blessings of knowledge and

Christianity. In proportion as man becomes free from superstition, and convinced of the Spirituality of the Being Whom he adores, he divests his worship of those useless, untoward ceremonies with which it was before encumbered. The God of the Christian is a God Who searcheth the inmost recesses of the heart; and as He is a Spirit He requires that He should be worshipped 'in spirit and in truth.' It was early said, and again repeated by our Saviour, that God 'desired mercy and not sacrifice, and the knowledge of God more than burnt-offerings.' He has even given us a model of Prayer, which is most remarkable for its brevity and indefiniteness. And Why? Because 'He knoweth what things we have need of before we ask Him.'

"Although in the Christian self-inflicted privations are often accompanied by sincere repentance, we regard them as perfectly distinct; for, although the latter give rise to the former, it is the latter alone which is acceptable, and would be as perfect without the former. The one is spiritual, the other is connected with the body. This appears to be the essence of Christianity. It is infused into all its precepts, is exactly what enlightened reason approves, and what the true Christian knows.

"Go, sinner; offer unto God thanksgiving and the sacrifice of contrition, 'rend your heart and not your garments,' and with a light heart enjoy His temporal as well as His spiritual bounties. In no way do we look upon self-inflicted torments as a moral remedy, for they form no part of repentance, nor have they any tendency towards it. When they are apparently con-

ducive to improvement, the benefit is owing to fear or to belief. They have no effect upon that inward, spiritual improvement which is 'the fruit of perfect love which casteth out fear.'

"*Postscript.*— We have said that 'we shall consider these two effects as similar; or rather, that the one follows upon the other.' That is to say; improvement and repentance go together. But, upon farther consideration we see that, although the latter is always accompanied by the former, yet the former may often take place without the latter."

"Robert Troup Paine.

"Harvard University, May 5, 1849."

THESIS — ARTICLE XIII.

"'AN EARLY EMIGRANT TO NEW ENGLAND ANTICIPATING THE FUTURE RELATIONS OF THIS COUNTRY TO OTHERS.'

"As the opinions, hopes, and anticipations of an individual can be best learned from his conversation, we will fancy ourselves listening to the discourse of a family of early emigrants as they sit around the fire on a cold winter's eve. Let the family consist of a husband, wife, and two sons, Thomas and William; the one arrived at the age of manhood, and the other at twelve years.

"William.

"'Oh Pa! how dreary! Just hear the wind howl! How gloomy these oak forests, filled with bears and wolves! I tremble whenever night comes on. How I wish I was in England, where I had a good warm house; but here there is nothing but a miserable cabin!

"The Father.

"'My child, do not complain in this manner. It is natural, indeed, that one of your age should consider merely the outward comforts of life; but it is different with your Father. He left England because the hand of persecution pressed hard upon him. It should be your happiness that this change has conduced to mine. Remember that He, Who guided the descendants of Jacob for forty years in the wilderness, can also protect us.'

"Thomas.

"'While you and William have been conversing I have been considering the present condition of this vast wilderness, and looking into futurity. I have been thinking of the world as it was after the Deluge, and how much we seem to be like that, and how probable it is that the same changes will happen here that so rapidly overspread the other hemisphere. May we not suppose that they will make far greater progress; for this would seem to follow from our greater amount of know-

ledge. Our growth must be slow and discouraging, at first; but certainly less so than the ruder states of mankind. But, when we shall have got a certain amount of population by our own natural increase, the history of the past will tell us what we shall be in four or five centuries hence. For my part, in looking forward to such a period, I fancy the wilderness overcome, cities and palaces in the place of trees, the ploughshare and pruning-knife every where at work, and the Ocean covered by our fleets. I see a mighty nation, many hundred millions in the few centuries I have named, taking the place of these wandering savages, and carrying knowledge and Christianity to all parts of the Globe. Think of what was done during the four hundred years following the Flood, and how Christianity triumphed in the same time over the greatest imaginable obstacles, and that, too, by its own peaceable means.'

" The Mother.

" 'How ridiculous, Thomas! Your education should keep you from being fanciful. You should rather think each night how we shall keep our souls and bodies together for another day.'

" The Father.

" 'No, my dear; these thoughts naturally occur to the mind at all times, but especially at such a crisis as this, when a coun-

try that has been trodden for ages by none but the savage is visited for the first time by civilized man.'

" Thomas.

" ' Well, Father; I should like to know what you think this country is destined to become, and what rank it will hold in respect to others?'

" William.

" ' Yes, Pa; I should like to hear too.'

" The Father.

" ' Thomas is right. It is from the past alone that we can form any conjectures as to the future.'

" Thomas.

" ' I was sure that I was right.'

" The Father.

" ' Yes, Thomas; we must have recourse to history, and consider the rise and progress of other nations. Your examples are plain and satisfactory. But let us come down to later times, where we may consult profane as well as Sacred records. We have all of us read of the mighty Empires of Greece and Rome, which, at different times, made the world tremble at their

power. Go back, and see the germ of all this might. There we find Cecrops, Cadmus, and Lelex, with a handful of men founding those States which have commanded the respect of ages, as the seat of learning and the arts, and which were for ages the terror of distant nations. They, also, were obliged to create the knowledge which is delivered into our hands.'

" Thomas.

" 'There, Mother; you see there was nothing fanciful in my conjectures. You remember, too, how gradual the change was from the beginning of letters till their wonderful influence upon society. And yet the writings of Homer show us that the time was not long. When those leaders, of whom Father spoke, first brought colonies into Greece, the inhabitants, as in our wilderness, were few, savage in their manners, wandering in their mode of life. We see the Colonies beginning improvements, getting society into a more organized state, cultivating the ground, and navigating the sea. Their manners, too, were more or less adopted by the savage people around them; but the Colonies always took care to keep them in subjection. And so I conclude it will be with us and our savage neighbors. After a while, we find them giving their attention to war, leaving the plough for the sword, from believing this to be a surer road to wealth. In these, and similar ways, having overcome the primary inhabitants, they looked upon themselves as the rightful lords of the land. This is the work, for the most part,

of enlightened mind, and it seems destined to carry every thing before it till the whole earth shall be as densely inhabited as the Grecian and Roman nations.'

" The Father.

" 'Exactly so. The progress of events at Rome, although indeed not the same, was nevertheless similar. And such I think we should find to be the case with every nation, if we were as well acquainted with their rise as we are with the zenith of their glory and their decline.'

" Thomas.

" 'Yes, Father; I think we are safe in saying this.'

" The Mother.

" 'Bring some wood, William, and strike the flint. The fire has gone out while I have been listening to this conversation.'

" The Father.

" 'Now, Thomas, since this has hitherto been so universally the course of things, I cannot help agreeing with you that it is more than probable that the future will bear an analogy to the past; and I think that your Mother, from her silence, is coming to the same conclusion. I think we cannot avoid the inference that the white man, having once gained access to this land of

novelty, and with all the appliances of civilization and Christianity, will soon overspread its surface, and sweeping all before him, will rush forward to wealth and power.'

"THE MOTHER.

"'What do you think will be the fate of the red man?'

"THE FATHER.

"'He will be swept from the earth by the breath of the cannon.'

"THOMAS.

"'Never! Never! Father. Is it possible that this enlightened age can be guilty of those vile excesses which are characteristic of barbarous times? Has not man, who has been so long under the Gospel dispensation, learned to recognize the brother-man even in the savage? Shall not brutality now give place to kinder feelings?'

"THE FATHER.

"'Would to God it might be so! But let us here, also, remember and reason from the past, and keep the eye of faith upon Prophecy. As to the past, we may not find in Greece and Rome a sufficient analogy, in your moral sense, for my conclusion. But, how was it between the Israelites and the idola-

trous nations into whose land they were conducted? Who shall scrutinize the Providence of God, whose ways are unsearchable and past finding out? But this we know, that, although His sun riseth alike upon the just and the unjust, He executes vengeance upon the wicked and idolatrous, and renders man, whether civilized or savage, an instrument of his severest judgments. Nor, Thomas, does it seem reasonable, in the nature of things, that this vast continent, vast, as we have reason to think it is, should be forever the inheritance of ignorance and superstition, the abode of wanderers who are as useless to each other, perhaps as savage, and having almost as little intellectual pleasure, as the bears and wolves that seem to be as numerous, and which are actually less fearful to us.'

"Thomas.

"'What do you think will be the government of the country?'

"The Father.

"'I suppose you mean that part of it which will be settled by colonies from Great Britain, as it is with such we are more nearly connected?'

"Thomas.

"'Certainly; though we may expect adventurers from other countries when our prosperity becomes known.'

"The Father.

"'Here we again found our conjectures upon history. We see, in the first place, that the parent country always claims the right of rule over the colonies sent out by her; and perhaps that is no more than just. But we also find that it is generally impossible for one country to maintain its sway over another situated at so great a distance; especially if the latter be of great extent. It may, indeed, sometimes prolong its dominion by means of standing armies; but at length these are of no avail. For the present, therefore, we must make up our minds that the despotism from which we have fled will overtake and rule us in this wilderness. But the same history upon which this conjecture is founded teaches also the probability that, at some day or other, these supposed Colonies, with several thousand miles of Ocean rolling between them and their Parent-land, will bid defiance to the British Lion and hoist a flag of their own.'

"The Mother.

"'May we live to see that day!'

"Thomas.

"'What form of government do you think will then be adopted?'

" The Father.

" ' I think it impossible to make any calculations as to what will be the first form; but I have no doubt that it will eventually be the monarchical, as this seems to be the one which has finally prevailed in all countries. It would seem likely, however, as Colonies are ruled even with greater despotism than the mother country, that when the first crisis comes the people will run to the other extreme and set up something like the Roman Republic.'

" Thomas.

" ' I should hardly think, from the greater enlightenment of our times, and from what we can see of the progress of knowledge and Christianity, that they will imitate a popular system which will scarcely fail, as in former times, to run into anarchy or military despotism.'

" The Father.

" ' You are quite right, Thomas. While we adhere to the analogies of history, we should consider, also, the modifying effects of increasing knowledge and experience. I have no idea that the revolted colonies will begin without some well-organized system of government; and, although it should be of a popular form, care will doubtless be taken to confine the choice of Legislators and Magistrates to those who have an interest in

the well-being of society. That will answer well while the population is small, and the inhabited territory is not extensive.'

" Thomas.

" ' What will be likely to happen to that growth of the Country which we have anticipated ?'

" The Father.

" ' Monarchy. That, I think we may say, is the plain voice of history. Besides, I do not see how even a hundred millions, inhabiting a territory of vast extent, can ever govern themselves by popular elections. But, before monarchy comes, something worse will precede it; and here we must turn for our conjectures to what we know of human nature. It seems likely, then, as the multitude increases, and the government works well, that that part of the mass who have no qualifications for voting will become clamorous for equal political rights. This will be likely to grow out of their numerical strength, and this very strength will be likely to overawe the government and bring the other portion of the people to their demands. Various other influences may easily be supposed to operate; such as intrigues for power, bribery, and so forth. At any rate, all this is human nature, and we know very well what are the effects of a continual dropping of water.'

" THOMAS.

" ' Well, then, suppose the whole community, fifty or a hundred millions, have the same political rights, what will be likely to happen ? '

" THE FATHER.

" ' I hardly dare to imagine what may take place before the monarchy follows. But there will be such vast numbers who will be easily misled, or may have no interest in a stable government, or be careless or unable to calculate its importance, and so many who will be ambitious of power, that it would seem to be impossible that such a government should not fall a victim to its own popular movements.'

" THOMAS.

" ' What do you think will be the rank which this Nation will hold ? '

" THE FATHER.

" ' The fact that the noble blood of the Briton will circulate in their veins is enough to assure us, that, to whatever they may turn their attention, be it commerce, the plough, the loom, or the sword, in that they will be great, equalled by few, surpassed by none.'

" Thomas.

" ' Do you think they will follow those pursuits ? '

" The Father.

" ' It is most natural that Colonies should partake of the nature of the Nation from whom they come. The child generally has the traits of the parents.'

" Thomas.

" ' As the British are given mostly to Commerce and war, we have, then, a right to conclude that this country will be especially distinguished in these. Indeed, we have, for the encouragement of the last, what appears to be a fine sea-coast, which alone would almost confirm our opinion. As to agriculture, that will be a matter of course. But what will the Nation be with regard to genius ? '

" The Father.

" ' Most brilliant, as long as it can boast of being descended from the noble Britons, whom Heaven has endowed with an unusual portion of its ethereal fire.'

" The Mother.

" ' Come, my dear, it is late and we are all sleepy. Let us

leave the fate of this Country to One Who alone can comprehend the mysteries of the future.'

" Robert Troup Paine.

" Harvard University, November 25, 1848."

THESIS — ARTICLE XIII.

" 'AN AMERICAN NOVEL WRITTEN NOW UPON A SUPPOSED STATE OF THINGS IN THE YEAR 1900.'

" In the moral and political world, as in the physical, certain causes, doubtless, always give rise to certain effects. As in the latter, also, by familiar acquaintance with its laws we are able to prognosticate certain results from certain causes, so in the former we should be able to do the same with as much precision if we had the same facilities for becoming acquainted with the connection between causes and effects, between one event and another. But we have not the same advantages in the one case as in the other. The phenomena of the physical world take place in a uniform manner. They are the same to-day as yesterday. There are the same causes in operation, and, therefore, the same effects follow. These we may calculate, because they are not liable to variation in their nature. But not so in the political and moral world. We find not there at any two periods the causes the same. A variety of influences are con-

stantly springing up to affect the nature of causes, and hence the effects will be of a corresponding variety. Among the most evident of these are fluctuations in the state of society, which is never exactly the same at one time as at another. It is evident, therefore, that analogy is here our principal guide, and that it must be more uncertain than in the established order of Nature. Hence we say of moral and political events that they will probably happen in a certain manner because the condition of things now in operation is analogous to those that existed at some antecedent time. Our conclusions, therefore, in such cases, must be more or less conjectural; for even where the causes are most apparent there are some concealed from observation, and these very ones may give a different turn to events than had been expected. But when the causes are not the same as at preceding times, we can only, at the most, approach to correctness, and may often form very vague speculations.

"Looking, now, at the present state of things in our own Country, taking into consideration the nature of its institutions, the spirit and enterprise of its people, and its domestic and foreign relations, what may we venture to predict as to its probable condition fifty years hence?

"What, in the first place, will be its form of government? Here, at the outset, analogy greatly fails us, for our own condition is unlike that of any other nation. We are therefore compelled to reason mostly from ourselves alone, and from what we know of the nature of man. If, then, we may form an opinion

from the continued stability of our Republic for more than seventy years, from its increasing strength, and from the attachment to this form of government which daily grows stronger in the breasts of our people, we can see no ground for supposing that this Union is destined within fifty years to fall into the condition either of an oligarchy or a monarchy. On the contrary, there is much probability that it will become more strongly established on its present basis, and that the blessings of liberty will be still dearer and more highly appreciated. But what may be the state of things over so vast a territory at a more distant time, and considering also what may be the tendencies of universal suffrage when the numbers become vast whose special interest will consist in what has been called the *largest liberty*, we will scarcely venture to surmise. This, however, is to be mostly feared from foreign adventurers. The Republic may be, in this way, sowing the seeds of its own ruin. The foreigner can never become an American patriot. He may fight our battles while he is paid for it; but he will not do it from any love of country. He has no feelings in common with the heirs of the soil, and he will be always guided by his private interests.

"But what are the prospects of the Country within the period assigned? Is it possible that this great extent of territory shall hang together under one government for the next following half century? Is it possible that the different portions of our Country, so different in their physical aspects, in the cus-

toms, sentiments, and dispositions of its people, should continue together harmoniously for fifty years to come?

"This question can be answered only by considering the causes which may bring about disunion. By looking at these, we can see a possibility that the Northern and the Southern States may separate into two great and independent Republics. But the probability of such an event immediately vanishes when we consider that the very object which would mostly prompt a separation would be defeated as soon as it should take place. If the South should ever secede from the North, it will be for the preservation of slavery; but in doing so they will do away with it for ever. The three millions of slaves which they now hold in peaceful subjection would instantly rise in open rebellion, and depopulating their country with fire and sword, fly afterwards to the arms of a people who would give them protection, if not their sympathies.

"But fears may be entertained by some lest the great Country of the West, on account of the peculiarities of its physical condition, and the character and habits of the people (much of it, too, having been obtained by conquest), may be led to raise itself into an independent Republic. In considering, however, the causes of rebellion, we see that, however various they may have been, there are two which have always formed the groundwork; a love of liberty and a hope of improvement. But what gain, in these respects, can accrue to the West from revolution? What blessing would they obtain which they do not now enjoy?

What greater liberty could they achieve, what greater desire? They, too, must always have a preponderance in our national councils, and as the North will be cemented to the whole by its commercial and manufacturing character, these two great sections will unite in maintaining harmonious relations with the South.

"Our conquests and other acquisitions of territory differ from those of all other nations. The conquered countries are incorporated into the Union, and all are placed upon a common footing. There are, throughout, the same privileges, the same participation in government, the same laws. This will keep down all feeling of inferiority, and prevent any well-founded sense of oppression. There must, of course, be more or less strife, either of a political nature, or such as may be prompted by sectional interests; but the great balance-wheel will be always at work in its office of pacification.

"But there are certain other advantages which are peculiarly adapted to cement and perpetuate our Union. The railroad and the magnetic telegraph are improvements, as we conceive, which more than any thing else perhaps, are calculated to unite all in one interest, to make all feel a mutual dependence upon one another, and the great advantages which arise from union of heart and hand. In considering the rapid progress of these improvements during the few years since their introduction, and the enterprise of our people, we find an earnest of their future extension, and are warranted in the prediction that

before the lapse of many years, certainly in less than fifty, the extremes of our vast territory will be brought together by the annihilators of space; that we can then go from Maine to California in a few days, and two friends in the respective places will be able to converse about as easily and freely as if under the same roof.

"Robert Troup Paine.

"Harvard University, November 14, 1850."

FORENSIC — ARTICLE XIV.

"'WHETHER THE CONDUCT OF THE PATRIOTS WHO DESTROYED THE TEA IN BOSTON HARBOR, IN 1773, IS TO BE CONDEMNED.

"It needs but little acquaintance with human nature to see the necessity of government; nay, to see that the principle is implanted in the very nature of the mind. In short, wherever we find an assemblage of men, however small, there we find a disposition to connect themselves together by government of some kind. When there is a difference of opinion or wishes upon any point of mutual interest, it is evidently more proper that one should give way to two than that two should yield to one.

"As government, therefore, is necessary to the well-being of man, and as we are so constituted that few think alike on the

same subjects, it is manifest that governments will exist, and that the majority have a right to rule the minority. This right extends to laws that are free from oppression, and so far it is the duty of the minority to obey them. We see, then, that there are certain conditions and limitations by which the majority should be restricted. In the first place, the minority should always have a perfectly free voice. Secondly; the majority have no right to enact a *particular* law, or law intended for a few and not for all to whom its conditions may apply. A law, for instance, to compel a particular merchant to pay duty could have no shadow of right, although the majority were 98 per cent; while one requiring all engaged in the *same* trade to pay the duty, would be, as far as the present consideration goes, perfectly proper. Thirdly; the majority have no right to enforce a law against an action performed before the passage of the law.

"With these limitations and conditions, we lay down the principle that the majority have a right to rule over the minority.

"Let us now take a view of the different kinds of government; see which one comes up most perfectly to our idea of a majority ruling over a minority, and how far others depart from this conception.

"A perfect democracy, like that of Athens, stands forth as a complete embodiment of our principle. Under this form, as every Citizen has a right to vote on all public measures, if any

one be dissatisfied with a proposition he objects to it, and it is counted for him in the general reckoning. The result is an expression, literally, of the will of the people. This is the most natural form of legislation. It is true independence; at least as much so as possible, in its relation to government.

"But mankind, at least a portion of them, in undergoing refinement, left the natural, simple form of government, as they had already their simple and plain mode of life, and gradually created an artificial form; a Republic being the result. Now, although this be generally considered the very essence of freedom, is it not more imaginary than real? It is true, the legislators are chosen from the people and by the people. Each Citizen can vote for whom he pleases. But, then, each Legislator can vote, and does vote, according to his own pleasure, and not unfrequently in opposition to the opinions and wishes of those whom he nominally represents. And, although it be not uncommon that unpopular, and sometimes oppressive measures arise from this system, the tactics, machinery, and corruption of party leaders often beguile the people into a pursuit of objects against their own wishes and interests; till, at last, misgovernment may become so manifest as to be no longer tolerated, and a change of rulers takes place.

"Next comes the limited, but hereditary monarchy. This is, of course, still more removed from our simple principle of liberty and independence. In this, to be sure, as in the Republic, there are nominal representatives of the people; but the

people do not have the same general voice in their election, and every thing is more arbitrary. But, connected with the monarchy there are frequently tracts of land called Provinces, the inhabitants of which are ruled by officers appointed by the general government, and by laws in the making of which they have neither voice nor representation.

"There is still another form which we shall only mention, as it is not a regular system of government. It is the despotic. This is the most arbitrary, illiberal of all, and farthest removed from the realization of the fundamental principle of civil liberty. In short, it is simply might prevailing over right.

"We have now before us the general principle, that, under the conditions and limitations we have mentioned, the majority have a right to rule over the minority. Suppose, then, a law to be passed under a perfect democracy, and in conformity with the mutual concessions; but yet the law shall be highly displeasing to the minority. Have they, on this account, a right to rebel? Unquestionably not. This would be to deny government altogether; to rebel against Nature, to rebel against an institution founded upon a principle of the human mind. Hence it follows that, in a perfect democracy, the minority have no right to resist the majority, as rulers.

"But let us suppose the case to be different; that the majority have not observed all the conditions and limitations by which they are rightfully bound. The aspect of the whole case is now entirely altered. The majority have now parted with

right and justice, which they might have retained, but which has now gone over to the minority. And now come into operation other natural principles which are implanted in the mind along with the principle of government. These are a sense of certain natural rights, and an impulse to retributive justice whenever these rights are infringed; and if we derive from an innate desire of government the necessity of submission to the majority, we equally infer from our perceptions of justice the duty of the majority in respecting the rights of the minority, and, when this is not done, the propriety of resistance or rebellion, if necessary. There are, therefore, principles in operation between the two parties which have a constant tendency to maintain the rights of both; and were it not for the natural right of resistance when the social compact is violated, there would be no limit to which an overbearing majority might not carry their abuse of power.

"Let us now bring into contrast the extremes of government; the perfect democracy and despotism. The hive of freedom — chains and slavery! One man trampling upon the most indelible principle of humanity! Shall such usurpation exist, even though to dispense equal and exact justice to all? Shall one man dictate the temporal interests of all? God forbid! for that is His prerogative alone. To arms! To arms! and lift fallen humanity from the dust! Give it freedom, the second precious of all rights!

"With regard to the Republic, and limited Monarchy (that

is, the immediate government), suffice it to say, that, although the people have no direct voice in making laws, they have delegated this power, by common consent, to nominal representatives. The same rules, therefore, hold good in these instances as in that of a perfect Democracy; so that, here as there, the majority must rule with the same equity; or, in failure of which, the minority may resist the encroachment upon their rights, and, if necessary, in open rebellion.

"We come, lastly, to the Provinces of a limited Monarchy, about which our former remarks are especially concerned, and which are necessary to a right understanding of the question before us. Here the matter stands very differently from what it does with the *immediate* government. In the latter case the rights of the people are more similar to what they are in a perfect Democracy, or at least a Republic, while in the former there is the resemblance of a Despotism. Indeed, we may say that the government of Provinces has all the essential characteristics of despotic sway. The people, in both conditions, are ruled by officers whom they have no voice in electing, and by laws in the making of which they have neither voice nor representation. In both, every thing is arbitrary. In both, it is might prevailing against right. The only difference is, that, in the one case it is usurpation and tyranny on the part of a number, in the other, of an individual. But this is merely a difference in form, merely an external difference, and of no importance to those who suffer by it. There is equal injustice in both

cases. If, then, this be so, the same rules must apply to the inhabitants of Provinces as to those who live under the despotism of a single man.

"With regard to the taxation of the American Colonies by Great Britain, and the duty imposed upon tea, it is needless to repeat history, as that is too well known. Suffice it to say that it was an arbitrary act, as was the whole of the provincial government by the mother country. It was a matter in which the Colonies had neither voice nor representation. We would observe, also, that they did not, at first, proceed to open rebellion, but remonstrated, and remonstrated, and not till after finding all peaceable measures in vain did they resort to violence. They were monarchists themselves, and would have been contented to have remained so under a more liberal system. As in all other cases where revolutions have sprung up, the Colonists forbore till oppression awakened the true spirit of liberty. Such is all history, and we may therefore conclude that such will be the progress of events till universal freedom and brotherhood prevail. Under these circumstances, then, we say that the conduct of those who threw the tea overboard should be commended by every true friend of human liberty and the dignity of man.

"Robert Troup Paine.

"Harvard University, December 26, 1850."

FORENSIC — ARTICLE XV.

"'WHETHER REPUBLICAN INSTITUTIONS ARE FAVORABLE TO THE CULTIVATION OF THE FINE ARTS?'

"Painting, sculpture, and music, like every other art which finds its sphere of operations in a civilized community alone, must arrive at their greatest perfection under those institutions which tend most to the highest state of cultivation and refinement. Such is the effect of those institutions which most promote general education, nay, to whose existence a high degree of general education is *necessary*, and which hold out encouragement to each individual, and secure to him the fruit and reputation of his own labor. This, pre-eminently, is the nature and tendency of Republicanism.

"Starting from the sternest despotism, we find it conducive only to the grossest and most universal ignorance; that this alone is its only safeguard; for, as we ascend in the scale of liberty, we find that government which is in the least degree above despotism to be attended with the first germs of any general mental improvement. So at each ascending step we meet with a corresponding advancement between the government and the moral and intellectual condition of the people; until we reach the most liberal Republic, where the sun of

education shines not alone upon a favored few, but dispenses through the whole land the bright light of noonday. Again, in other governments it is the powerful, the rich, who, alone, enjoy consideration or even respect. It is the hereditary lord, the duke, the pampered of fortune, such as are 'clothed in purple and fine twined linen,' and 'sit in high places.' In the Republic, only, is every man, in Spanish phrase, 'the son of his own works.' 'An equal chance to all,' is the motto of its institutions. What a glorious rule this for every diversity of talent, and not more for others than for the painter, the sculptor, and the musician! Our Nation is young, and working for subsistence; but poor as it may be, what say the subscriptions to our Art-Unions, what mean those crowded halls, throughout our land, to listen to every kind of melody as warbled by the 'Swedish Nightingale,' to the lofty strains of David, and Mozart, and Handel? What greater incentive to ambition than to know that every thing depends upon yourself; that, although of the poorest and meanest parentage, you may yet become the morning-star of your country! These are only glances at a fruitful subject; but they seem to us to depend upon principles as high as Heaven.

"It is often, said, however, that, in a Monarchy greater encouragement is given to the fine arts by reason of greater pecuniary inducements; that there we find those princely fortunes which are decidedly contrary to the spirit of republican institutions. It is true, that, according to the genius of monarchy, the mass of wealth is thrown into the hands of a few; that

a Prince, or a Lord, may, from his own income, often maintain a hundred artists in handsome independence. It is also true that this cannot be said of a republic. But does this prove the insufficiency of pecuniary inducements to artists in a republic? Wealth may not have the same exuberant growth as among individuals under a monarchy; but it is better distributed, sufficiently ample, and in the hands of those who have as much taste, knowledge, and munificence of spirit as the more wealthy aristocrat. They may not as yet, in our country, be able to compass the choicest works of art; but whatever is below is within the reach of far greater numbers. This, however, is an evil of only to-day. Look at our multiplying wealth, population, and power! What does it arise from but our republican principles? And shall not the same principles continue to operate, and shower down their blessings upon the fine arts as well as upon the useful, those arts which have grown out of the noblest impulses of man, and must, therefore, meet with a reciprocal sympathy wherever knowledge lights up the spark of ethereal fire? In the mean time, we say again, observe the demonstrations all over our land, — the Associations, the Lotteries, the Art-Unions, the crowds that seem enchanted by song and instrument, and hail with éclat the last written stanzas and the last composition in music. Nor this only. The government itself, when in the hands of taste and refinement, is often a bountiful patron. Witness the most elegant productions of Greece, both in painting and statuary, and still the admiration

of the world, executed at the public expense. Witness, too, in our own Country, young as it is, a manifestation of the same thing by a local government, in the statue of Calhoun, and in the order from the National Legislature, as I have understood, for a group emblematic of our political condition.

"We do not mean, however, to deny, that, so far as experience has gone, greater pecuniary inducements exist under the monarchical form of government, but we contend that those in a republican are sufficient; that, although there be some defect here in this respect, the greater opportunities to the Artist in other respects more than compensate. The fact that under a republic every one is at first on an equality, but by his own exertions may attain all the acknowledgment of excellence to which his merits entitle him, that every effort he makes is encouraged by public approbation, proves an incentive to ambition which the distinctions of monarchy serve only to crush. If, then, the monarchy be more a patron of the eminent and established Artist (which may be doubted), the republic is certainly the school and college in which his faculties are most matured.

"What we have thus arrived at, mostly by inductive reasoning from principles, we find to be borne out by history. As little as science and the useful arts had advanced in the time of Greece, she is acknowledged by all to have remained the Mistress of the world in Literature and the arts of taste, and, as we have seen, some of her most splendid productions were executed at the public call. We find, moreover, that the amount of

encouragement bestowed upon the fine arts has been proportionate, in a general sense, to the republican character of governments.

" Robert Troup Paine.

" Harvard University, November 21, 1850."

THESIS — ARTICLE XVI.

" 'He could not bear an equal.'

" What beautiful symmetry throughout Nature ! What surprising adaptation of every thing to that one great end, the happiness of Man ! In his physical frame, whether we look at the wonderful power of the gastric juice, at the philosophy of respiration, or the make of the hand which fits it so admirably to be the servant of reason, how amazingly do all things work together for man's animal welfare ! But, turn our attention to the immaterial, immortal part, and new and greater wonders are opened to our view. There we behold that same harmony, that same coöperation of causes for the well being of man. There sit enthroned the spirit of emulation, the desire of knowledge, the desire of power, and the desire of gain. There, too, are anger, jealousy, revenge, with their kindred spirits ; all of them under Reason as their sovereign, and each of them playing its part in the economy of man's well being.

"Of all these active powers the spirit of emulation is, perhaps, the most essential. Without it the world were comparatively stagnant, and man but little exalted above the brute. But we cannot sufficiently admire the Wisdom which has counteracted this inferiority, which has provided for the due exercise of all the intellectual faculties, and made the world what it is, by merely associating in the mind of man the spirit to outstrip his brother. If, however, there were no limitations, it is obvious that all would be a scene of discontent and disappointed ambition. But this is wisely provided against by making the spirit of emulation, in any pursuit, proportioned in every one to his abilities. In other words, emulation exists only among those who are equal, or nearly so, in their abilities for obtaining a common object.

"The spirit thus restricted prevails in every class and order of men. The laborer, who strives with his pickaxe to overtake his fellow, is actuated by the same emulation which existed between Euripides and Sophocles, which would have existed between Alexander and Napoleon had they been contemporaries, and which is so often displayed between Webster and Clay.

"Nor is this spirit confined to any age, for beginning with the dawn of reason, it is our faithful attendant to the grave. It was this that actuated young Napoleon in the defence of his snow-castle, and in manhood in his greatest military exploits. It enters as an ingredient into the pleasure we derive from

almost every thing we do. And yet, while it enhances pleasure, it gives us no rest as long as there is one whom we look upon as our equal. This may, indeed, appear paradoxical; the source of our best enjoyment, and, at the same time, of our greatest uneasiness. It is somewhat analogous to the grief and pleasure experienced on witnessing a tragedy, the explanation of which can be found only in the constitution of the human mind.

"It is this spirit which infuses pleasure into games. We all know to what height emulation raged at the Olympic Games, and all of similar kind. The same is also true of those of a different nature. In Chess, for example, that this is the operating principle is evident from the little pleasure we derive from playing with one who is much our superior or inferior, compared with that which flows from a nearer equality in skill. It is the secret charm of the gambling-table, at least where mind is brought into operation. It is this spirit which then gives a greater value to the stake than when the same amount is gained by labor, or as an ordinary gift.

"It is in the sense which we have now considered it, that we are not able to bear an equal; though some may suppose that the question implies an indulgence of envy and ill-will. These passions may grow out of the principle, but are in no respect necessary to it, or a part of it. We constantly see the strongest rivals bound together by the warmest cordiality. Were it otherwise, indeed, the spirit of emulation would be a poisoner of our bliss.

"But, that emulation may dispense its blessings, it must, like all our other principles and desires, be subjected to the controlling power of reason. It is ungoverned emulation that gives birth to a rankling envy of those who may have outstripped us in the race, and contempt for others whom we have left behind; and

'———— envy darts a sting
That makes a swain as wretched as a king.'

"Let us, therefore, in view of the advantages and pleasures of emulation, and since it enters into every pursuit, cultivate it according to its worth, and chiefly in those occupations which are high and noble, nor rest so long as one remains whom we may surpass. But, at the same time, let it be so controlled that if our rivals should surpass ourselves, we may suffer no disturbance of that peace which is the balm of life; or, on the other hand, should excellence attend our walks, we may not be elated with haughty pride. (See page 142.)

"Robert Troup Paine.

"Harvard University, March 14, 1850."

FORENSIC—ARTICLE XVII.

"'WAS THE ACT OF BRUTUS IN KILLING CÆSAR JUSTIFIABLE?'

"It is fundamental in morals that the motive of an act is the essence of the virtue or vice of which the act is the manifestation. Otherwise, why is a certain act applauded in one person and the same thing censured in another? It is for this reason that various degrees of punishment are allotted to crimes which differ only in their motives, and which, accordingly, are designated by names that are indicative of their degrees of atrocity. Killing another is always the same act; but it may be murder, manslaughter, or justifiable homicide. In one case the punishment is extreme, in another the same act is commendable.

"If, then, we judge of the act by the motive, by what standard shall we judge of the motive? In answering this important question, we shall avoid all speculation respecting the origin and nature of motives considered as such, and confine ourselves to an interpretation of their morality, or the ideas of right or wrong which we attach to them. Nor will it be necessary to consider any but such as relate to homicide. So far, therefore, it is our purpose to inquire into the general principle by which we are guided in our justification or condemnation of

an act committed under the influence of any particular motive. Among those which may be supposed to operate are jealousy, envy, the desire of gain, instinctive or deliberate resentment, and defence of rights. The first three, and all others of the same kind, are adjudged by the whole civilized world to be of the basest nature, and homicide committed under their influence as the highest crime. In the case of instinctive resentment, the degree of right or wrong attached to the motive depends upon the magnitude of the offence which is the object of resentment. But here an allowance should be always made for the rashness of an act committed on the spur of the moment, and before reason has had time to exercise its free control. When the defence of personal rights results in homicide, the justification of the motive obviously depends upon the necessity of immediate and extreme action. In all nations, civilized and barbarous, every one is justified in defending himself, his friends, and property, against the highway robber and the burglar. Then anger should whet the blade of justice, for then not to do is perhaps to die.

"We are aware that there are some who will question the morality of what we have just said; but he that does not approve the homicide where immediate and extreme action is necessary for protection, must impute to his Creator a defect in the constitution of man, in having made self-defence not only a universal, but the first law of nature; and, without it He would long ago have been the Lord of a desert world.

"In comparing the grounds on which we justify or condemn the different motives for homicide, we think that two general standards may be deduced, by which we are guided in our decisions. The first is the deserts of the individual who is the subject of the homicide considered in relation to the motive. Thus, the promptings of envy, avarice, and the like, are without extenuation, as they have no connection with the deserts of him against whom they are directed, but originate entirely in the baseness of the assailant; while, on the other hand, where provocation exists, the justification or palliation of the motive for homicide depends upon the magnitude of that provocation.

"The second standard is the necessity of immediate and extreme measures for protection.

"Having now obtained the general criteria by which we may estimate the motives for homicide, we may proceed, in the first place, to ascertain the motive of Brutus in killing Cæsar, and then to decide upon its merits.

"We cannot doubt that Shakspeare has rightly indicated the motive, where Brutus is very aptly made to confess it in his solemn meditations, before the assassination took place. He soliloquizes thus:—

> "'It must be by his death; and for my part,
> I know no personal cause to spurn at him,
> But for the general. He would be crowned;—
> How that might change his nature, there's the question.
> It is the bright day that brings forth the adder;

And that craves wary walking. Crown him?—That;—
And then, I grant, we put a sting in him,
That at his will he may do danger with.
The abuse of greatness is, when it disjoins
Remorse from power. And to speak truth of Cæsar,
I have not known when his affections swayed
More than his reason. But 't is a common proof
That lowliness is young ambition's ladder,
Whereto the climber-upward turns his face;
But when he once attains the utmost round,
He then unto the ladder turns his back,
Looks in the clouds, scorning the base degrees
By which he did ascend. So Cæsar may;
Then, lest he may, prevent ——.'
——— 'Think him as a serpent's egg,
Which, hatched, would, as his kind, grow mischievous,
And kill him in the shell.'

"If we follow this, the motive of Brutus was not founded on the deserts of Cæsar. So, therefore, had Cæsar even deserved his fate, that can be no palliation for Brutus. He was, also, the ostensible friend of Cæsar; and, as the latter had not even the opportunity of abusing power, there was not the least plea of necessity for immediate and extreme measures for protection. Cæsar threatened not the state. He would be crowned, to be sure; and who is there that would not? But he would not crown himself. Who doubts that there are many in France, aye, in the United States, that would be king? But shall they on this account be put to death? Or, were any one proclaimed king of either country, should it not rather be considered as an

act of folly on the part of the people, than of tyranny and usurpation in him who is merely the recipient? Cæsar might, according to Brutus, abuse his power, and ruin his country; but this, at best, was mere conjecture. Let us illustrate the principle by something analogous; for, although to us it seems to be plain, Brutus has been often justified by sound moralists. Suppose, then, myself to have slain another whom I had offended, and whom I knew to be revengeful; will the fear of my own life justify me in such an act of prevention? But, if that man should attack me, or I should have unmistakable evidence that he had a design upon my life, and there were no time for the intervention of civil power, the state of the case would be completely altered, and homicide rendered justifiable. The blood upon my hands, though physically red, would be morally white. Again, here is a case more parallel still. Suppose that I were to meet, accidentally, in some sequestered place, a man of notorious avarice, perhaps already known as a thief or a burglar, and this man should see me in possession of a large amount of money; would any fear arising from this knowledge justify me in the extreme act of prevention, or in any violence towards him? Certainly not. I must quietly wait for any apprehended assault.

"Had Cæsar been engaged in a conspiracy against his country, or had he been marching an army against it, or, like Sylla, had issued proscriptions, and the safety of its institutions, or of its citizens, had demanded his destruction, we should have said, Well done, Brutus!

"But it is commonly thought that Brutus acted from a disinterested and patriotic motive. We believe it, and are happy to do so; for it takes from the deed that appalling aspect which it must have borne had he been prompted by envy, and reduces it to a far less criminal defect in the moral sense. This, too, is the opinion of Shakspeare, as variously implied; especially when he makes the courageous Brutus a conscientious foe to felonious homicide.

'*Cassius.*—If we do lose this battle, then is this
The very last time we shall speak together.
What are you then determined to do?

'*Brutus.*—Even by the rule of that philosophy
By which I did blame Cato for the death
Which he did give himself.—I know not how,
But I do find it cowardly and vile,
For fear of what might fall, so to prevent
The time of life;—arming myself with patience,
To stay the providence of some high powers,
That govern us below.'

"The sum of the whole is this. Brutus was not actuated by malevolence, nor was Cæsar engaged in any movements injurious to his country, but was slain by his friend because of vague suspicions that he might be guilty at some future time. The consequences of this act, therefore, are of far greater moment than the act itself.

"Robert Troup Paine.

"Harvard University, March 21, 1850."

THESIS — ARTICLE XVIII.

"'THE CIVIL WAR WAS NEAR, AND BOTH CÆSAR AND POMPEY PAID GREAT COURT TO CICERO, EACH RECKONING UPON HIM AS A DETERMINED FRIEND.'

"'THE DIFFICULTIES OF A STATESMAN WHO WISHES TO STAND WELL WITH ALL.'

"In all civilized countries, and at all ages, it has been the custom of men, of every rank and profession, to court the favor of the Statesman. In cases, therefore, where the different party principles are of a conflicting nature, where their interests are widely different, and the parties obstinate, the Statesman, who is appealed to alike by all for support, and who feels his own best interests to depend upon the manner in which he can give the greatest satisfaction to all, seems at first thought to be surrounded by the greatest difficulties imaginable. And so is it, indeed, if he act the hypocrite, or take not for his guide the pure standard of morality. Here is his only safety. There can be no compromise between right and wrong; least of all may he become, as we too often see, a political Iago. Otherwise, he must foster the prejudices of each party, his sentiments must harmonize with both, and he must be alternately the friend and the foe of each. This, to be sure, may be easily done; for it

only requires that destitution of principle which is readily obtained in the school of politics. But, how to succeed in this deception, how to gain its objects,—*hic labor, hoc opus.* Failure must evidently be the end with most, as few only are sufficiently endowed to practise the necessary art and dissimulation. It has been wisely ordained, that the benevolent and noble principles of our nature should be carried on with ease, like the working of a well-made piece of machinery, or the rapid flowing of a stream from its fountain as long as it continues unobstructed; while the exercise of the baser passions is thwarted by their own tendencies. They are like the sins which have been so often made the destruction of nations. They are a deformity of that pure Godlike nature, which, in man, constitutes the image of his Maker. Hence the difficulties attending every course of action which swerves from that of rectitude.

"Ruined fortunes, as we have said, are likely to be the end of the hypocritical Statesman; but what is the condition of his mind while he is in pursuit of them? What tormenting fears must harass his soul in all his public speeches! How difficult, how impossible to shape them so as to gratify each party and conceal their art and dissimulation! What well-balanced flattery must be practised; how skilfully the lying must be done! How guarded, too, must be all his private conversation, lest some remark escape which may betray his insincerity!

"But this is a subject which requires an experience that we do not possess. The difficulties attending such a road to univer-

sal favor can be properly appreciated only by those who have travelled upon it, or have observed how often it has conducted others to disappointment or ruin. It is more agreeable to us, also, to regard the Statesman in another light, and under happier auspices; to see him winning favor from all, and maintaining his peace of mind and self-respect, by pursuing the simple course of integrity. Whatever may be the violence of party spirit, however conflicting the opinions and desires of the different sections, there are many points, and probably the most important, upon which all agree. Now, we conceive that these are the ones for the Statesman, and if, at the same time, he discourage prejudice, and stand forth, not as the champion of a party, but the man of the nation, he will ride triumphantly over every obstacle, and find a shrine in every heart. The result in this case is as natural as in the other, for here operates the worthy and noble part of our nature. It is true, great decision and firmness will be necessary to resist temptation, and the demands or the violence of party; but the Statesman will rarely go wrong, or have much difficulty with the right, while he follows the moral dictates of his own constitution. The highest order of courage may be sometimes demanded; but then it gains a corresponding recompense. One follows the other with as much certainty as do the tides the sun and moon.

"Thus we find, the world over, that honesty and straightforwardness are generally the only means of obtaining prosperity and honor. It was this spirit that actuated the 'Pater

Patriæ,' and that other great man, lately deceased, and when party spirit was raging with terrible violence, conducted him in triumph to the presidency. He was indeed the President, not of a party, but of the people.

" Robert Troup Paine.

" Harvard University, September 19, 1850."

FORENSIC — ARTICLE XIX.

" ' IN SELECTING STUDIES FOR THE JUNIOR AND SENIOR YEARS, IS IT WISE TO DROP LATIN AND GREEK IN ORDER TO ATTEND TO THE MODERN LANGUAGES?' *

" This question is of peculiar interest at the period of College life to which we have now arrived. Ignorant of our future destinies, it now becomes our duty to select, as well as we may, certain studies that will be most likely to be useful to us hereafter. The choice, as limited by the question before us, requires considerable reflection, and a careful examination and comparison of the supposed advantages both of the ancient and modern languages. We shall, therefore, examine the subject in a general sense, and not with a reference to individual interests, or preferences.

* During those years the Students have the privilege of choosing certain studies, which are accordingly known as " elective studies." The choice is made in the last term of the Sophomore year.

"Let us see, in the first place, if Latin and Greek are entitled to the degree of attention which they often receive, and whether the advantages be as great as many imagine. For this purpose we will view them in their connection with our own language; then in their bearing upon the different professions and pursuits of life, particularly the scientific; and finally as distinct languages.

"The advocates of Latin and Greek say that, inasmuch as they are the great foundation of our own language, a knowledge of them is necessary to a correct understanding of the mother tongue. Now, although it be true that many of our words are derived from the Latin, and many, too, from the Greek, there are a vast number which come from the German, French, and Spanish languages. But it will be said that these German, French, and Spanish words, from which similar words of ours are derived, are themselves obtained from Latin and Greek words. Grant that. But then we shall say, with equal truth, that those very Latin and Greek words, to which we owe many of ours, are borrowed, in their turn, from some more ancient languages. Thus many English words are just as much derived from the modern tongues as others are from the Latin and Greek. We can say with as much truth that the German *garten* is the original of *garden*, as we can that *phosphorus* is derived from the Greek φως and φερειν.

"We see, therefore, that the modern languages of Continental Europe are probably as much the foundation of the English

as the Latin and Greek are, and that he who turns his attention to the former may have as good an opportunity, possibly better, to become acquainted with our etymology, as he who devotes himself to the latter.

"Again, many of our words have a different signification from what we should infer from their ancient originals. The word *transgression*, for example, signifies according to its etymology to *go over* or *across*. But if I were to say I *transgressed* the Boston ferry, I think that the Latin Professor would laugh the loudest. The civil law is transgressed, but not by going over it, but by going against it, or coming short of it. The laws of humanity require us to save the life of a drowning man, except at very great peril of our own. But should a plunge for his rescue be made by one unacquainted with swimming, he would, in the literal signification of the word, transgress the laws of humanity, for he would be doing more than they require. But we should rather say that he transgressed, if, being an expert swimmer, he should refuse this necessary aid. Still, in this case, he falls short of the laws instead of going over them. The word *virtue* may, also, serve as an example. To use the word according to its derivative signification, we should call the slaughter of a thousand men 'with the jaw-bone of an ass' an act of *virtue*, because valor and courage are required. This, however, is ridiculous. But we would call the deed of the good Samaritan an act of *virtue*, of so great virtue, indeed, that all the world is told to 'go and do likewise.' From this

discrepancy between the derivative and the actual signification of many words, we learn at once that our understanding the import of words may be quite independent of a knowledge of their etymology.

"We do not intend to discourage the study of the Latin and Greek languages. We know too well their importance in an intellectual sense, which is far greater than their etymological. We desire only a fair comparison, upon the latter ground, with the principal existing languages. Let us, then, consider still farther the fact that, where words have descended from ancient languages, we know their meaning before learning their derivation; unless in the nomenclatures of science, or in ascertaining the accuracy of such important translations as the Holy Scriptures. A multitude of examples might be shown to this effect, and where derivative words are perfectly understood without any knowledge of their origin. We think, too, that in this respect the ancient and modern languages are upon common ground; and while we do not deny the importance of the former to the scholar and literary man, we claim, if not an equal, a high degree of respect for the latter. They will all be greatly tributary to the accomplishments of mind, however they may not be greatly necessary to a correct understanding of the English language. And here, too, the distinction should be observed between what is properly meant by *language* and its purest diction.

"The next branch of our subject concerns the different pro-

fessions and other pursuits which may be supposed to be more or less interested in a knowledge of the Latin and Greek languages. Here we find a still greater degree of importance attributed to them. But has it been with sufficient regard to the real merits of the subject? Has there not been too great a deference to habit and prejudice, too much to our respect for the past, and too little dependence upon ourselves, too little reference to the progress of knowledge and improvements, and too little to a change of circumstances? In answering these questions, we should keep steadily in view that they relate to the languages as such, and do not extend to their bearing upon intellectual culture, which is quite another subject.

"How is it, in the first place, with the Lawyer? Does he go back to the Latin and Greek authorities for his guide, or even assistance? Certainly not. He must proceed according to the principles of law of our day, and not according to those which existed in the days of Cicero. What says his library? There is nothing there but English law and literature; or if there be more, it is not the Greek and Latin authors, but those of modern France, and perhaps of Germany. So far as books are concerned, these are the ones by which he tries all his causes; and the rest, which is often more important, he makes up by his own mind and general erudition. Here, however, we are coming upon what may be imparted by a large education, and if we were to go into its merits we should probably find that a knowledge of French, German, Spanish, and Italian,

especially the first two, would take a high rank in their comparison with Greek and Latin. Time was, when the latter yielded all the great classics; but, in the march of society many and important additions have been made, both on the continent of Europe and in English literature.

"Perhaps something should be allowed for certain phrases borrowed by modern codes of law from the ancient; and so long as they stand in their original garb, as they probably will on account of their brief and expressive nature, their meaning must be understood; but this may be as easily acquired without a knowledge of Latin and Greek as the signification or import of English or any other words and phrases.

"As to the Physician, his pursuits are far less artificial. He is abroad in the field of Nature, and Nature is his great authority. But, it is said that Hippocrates, and Galen, and Celsus, are the fathers of the science, and have laid down important rules of practice, and that, therefore, their works must be read. This, doubtless, may be well enough; perhaps should be done so far as they are accessible through an English translation. But is it necessary? Is it not probable that what they have taught may be found in the works of modern writers? It is true, the fathers of medicine have been always celebrated for their accurate observation of Nature. But her book is equally open to all; and if there be many who are not as able to read it, there should be help enough around them in the Masters of our own times. We suppose, however, that Medicine must require

a high order of mind to understand its principles and details, and to comprehend the many branches of science which are connected with it. We may be sure that it is here that learning is most necessary, and that there cannot be too much of it. Suppose, then, that a knowledge of Greek and Latin be important for the sake of the ancient writers; may it not be said with as much truth that the modern languages share equally in that importance? Have France and Germany done nothing for Medicine? Have they not schools of distinguished reputation? And how are they to be approached but through the languages in which their instruction is delivered?

"We shall say nothing now as to the supposed importance of Greek and Latin to a knowledge of the derivative terms employed in Medicine, and the writing of prescriptions. That we have partly disposed of when speaking of Law, and it will be considered farther in what we have yet to say of the Sciences in a general sense.

"We come, therefore, next to the Clerical profession. The beautiful simplicity of all the doctrines in Religion and Morals would seem to preclude the necessity of any other language than that in which the Scriptures and modern commentaries may be most readily studied. Indeed, Christianity was carried over the whole known world, and may be said to have been virtually established by a few unlettered men, before the destruction of Jerusalem; and that, too, was done in the midst of the grossest ignorance and idolatry, and against the worst forms

of persecution. And did it derive any aid from Greece or Rome? The former was reposing upon its laurels from Homer downward; the latter was at its zenith, with the names of Virgil, Horace, Cicero, Cæsar, fresh before them. This assures us of the duties of the great mass of the Clerical profession; and subsequent experience inclines us to think that Latin and Greek have done more for polemical divinity than for the good of mankind. Not, however, of necessity. We grant it should have been otherwise. But what are the facts? Here, too, are no scientific terms. There is nothing derivative but what is readily understood by the whole human family. You say, indeed, very justly, that we should look well to our translations of the Holy Scriptures, and that this cannot be done without a knowledge of languages even more ancient than Latin and Greek. But this should be the work of the gifted and laborious scholar. Great time and research are necessary for this. It may be said to be almost a profession in itself, and should be set apart for a few. The multitude should receive it upon trust as far surpassing any critical ability of their own, and employ themselves after the manner of Christ and his Disciples. There would be but little done for the great objects of the Church, and for the good of society, if all were to become Biblical critics. Still, we do not deny the advantages of scholarship here as every where else; but we think it less essential than in the other professions, and that it has too often gone in pursuit of the letter rather than the spirit of the Word. The business

of this profession is to strive to attain, as far as possible, a resemblance to their great Pattern.

" With regard to the Sciences, it is said that a knowledge of Latin and Greek enables us to understand the names and terms employed in them. This must be taken, also, in its connection with the professions; though it is mostly confined to Medicine. There can be no doubt that there is considerable force in this. But, is it not, after all, a certain degree of facility afforded by this knowledge, rather than its necessity? Do we not learn the derivative names and terms rather by usage, and by their application to things according to their own nature and meaning? Or, in the same way as we learn the import of any new English word or term that is not derivative? Do Latin or Greek teach us what is meant, in astronomy, by azimuth, altitude, parallax, gibbous; or, in botany, the meaning of such terms as arachnoid and areolate, and a multitude of others; or, in chemistry, should we know any better the meaning of chloride of sodium, or proto-chloride of mercury, or that the former is common salt and the latter calomel? These examples may be taken as of universal application. To understand them, in any great extent, requires a study of the different sciences to which they belong. They must be studied in connection with the objects to which they are applied, mechanically, as it were, and we then learn their meaning just as we do the name of a horse or of any thing else. They then become to us equivalent to English names and terms. The same may be said of the modern languages.

"As it regards the relative value of Latin and Greek, and the modern languages, in the study of the sciences, the latter are more important to those who wish for accuracy, and to penetrate into the depths of science; especially where precision is necessary, as in astronomy and chemistry. Here, doubtless, authors should be often read in the original language.

"We proceed now to consider the study of Latin and Greek for their own sake. That these are noble languages, and in many respects very perfect, and that they abound with fine specimens of literature, we shall not for a moment dispute. This literature, its strength and refinement, are also best learnt from the originals. But we may also equally affirm that there are some modern tongues that can boast of stars of genius, whose literature is both highly instructive and amusing, and more so in the original tongue than in any translation.

"There is one other ground which we have omitted, and which those on the opposite side (or perhaps we should rather say the zealots) are for ever bringing up; the utility of Latin and Greek as an exercise for the mind. But is there not some prejudice as well as reason here? Is there not too much a spirit of exclusion? Is there no exercise of mind in the pursuit of the modern languages? We think that the whole German class will attest the truth of our assertion, that we have already had some exercises that have tried our minds. There are, however, some other respects, intellectually considered, in which the Latin and Greek languages have an ascendency. Their elegance and

precision qualify us better to speak and to write our own language with accuracy; but these are advantages which we will rather leave for our opponents to disclose. We are most concerned about a fair estimate of the value of the principal modern languages; and when we come to add to what has been already said in their behalf the very important consideration, that, during the three to five years that we pursued Latin and Greek before our connection with College, and the subsequent two years, we have obtained a sufficient knowledge of these languages to enable us to understand the etymology of most words which are derived from them, both in our language and the sciences, and that it is sufficient, also, to enable us to peruse the literature of the ancients for any purposes we may desire in after life; and when, also, we add the other advantages of the modern languages, their being spoken at the present day, and their assistance in this respect in bringing us more into intercourse with the world, and increasing our interest in the affairs and welfare of other nations, and last, though by no means least, the degree in which they increase the pleasure and improvement to be derived from foreign travel; when we come to add these considerations to the former, we can scarcely hesitate in selecting the modern languages for our Junior and Senior Years, and leaving the Latin and Greek roots to thrive in the soil of our successors.

" Robert Troup Paine.

" Harvard University, November 1, 1849."

FORENSIC — ARTICLE XX.

"'WERE THE HOMERIC POEMS THE PRODUCTION OF A SINGLE MIND?'

"In this question the burthen of proof must, of course, be on the negative side; while it is only necessary for those on the positive to rebut the evidence of their adversaries. It is probably evident enough that a poem, or any other production which goes under the name of one man, and has been received as his alone for centuries, must be regarded as the work of that man, unless proof can be shown that this opinion is false. The case is analogous to that of a criminal brought before a court of justice. All that he has to do is to rebut the evidence brought against him. His innocence is a matter of course if his guilt be not established.

"What, then, are the arguments which learned individuals of the nineteenth century bring against a point which was never doubted by the critical Greeks, the countrymen of Homer, and which has remained undisturbed ever since, embracing a period of more than two thousand years? This naturally raises another preliminary question; whether it be not more than probable, if there had been any substantial reasons against the point in question, they would have been brought forward by the ancients, who lived comparatively near to the time of Homer? But, as

no such reasons were alleged until the beginning of the present century, we should strongly suspect that the late objections are not well founded. Let us see, however, whether they will bear examination.

"The first and principal reason turns upon the point when the art of writing was known among the Greeks; and it is contended that it was not understood at the time when Homer is supposed to have flourished. Now, what is the proof of this? Is it not the merest conjecture? Who shall say, or by what authority, that writing was not known to the Greeks as early as the tenth century before Christ? Who can at all define the time when writing was invented by any people of high antiquity; since, especially, it seems to be almost as necessary and natural to man as speech itself? But let us hear the objectors, who reason after the following manner:

"'When,' say they, 'it is considered that throughout the Homeric Poems, though they appear to embrace the whole circle of knowledge then possessed by the Greeks, and enter into many details on the arts of life, only one ambiguous allusion occurs to any kind of writing, it is scarcely possible to avoid the conclusion, that the art, though known, was still in its infancy and was very rarely practised.'

"If we reduce this reasoning to the form of a syllogism it will read thus:—

"All the arts much noticed by Homer must have had considerable practice at the time of Homer; the art of writing is

not much noticed by Homer; therefore the art could not have been much practised at his time. This mode of reasoning is wholly repugnant to Aristotle's *dictum*, and has the fault to which Logicians give the name of *illicit major*.

"But, as Homer supplies us with ample proof of considerable perfection in many arts, which, generally, are introduced, or at least brought to that degree of perfection long after the art of writing, and always show a state of advancement which supposes even a common practice of that art, the probabilities are certainly in favor of the supposition that the art was known for a considerable period before the time of Homer, and that at his time it had arrived to quite a degree of perfection.

"If we now turn to Homer himself, we shall find a very forcible internal proof of the justice of our conclusion. For this purpose we will be content with the statement already quoted from our opponents, and from which they derive an exactly opposite inference to our own. We see, in that quotation, that Homer 'enters into many details on the arts of life, but makes only one ambiguous allusion to any kind of writing.' Now, since it was one of his objects to describe the useful arts, is not the conclusion unavoidable that, if writing were then in its infancy, with all the stupendous force of such a novelty, he would have dwelt upon it in greater detail than any other art? But, again, the Poems were written at some age or other, and it should be plain enough that such Poems, surpassing all subsequent times, could not have been written without great facili-

ties for such a purpose. The main argument of our opponents, therefore, can have no possible bearing upon the *time when.*

"The foregoing probabilities will be greatly strengthened if we can show that the art of writing existed among other people as early as the fifteenth century before Christ, and can show, moreover, how the knowledge could have been imparted to the Greeks from that people, and can bring up tradition that it was so imparted. Now, we find it often affirmed in the Pentateuch, that Moses wrote these Books. Take, as examples in proof of this, Exodus 39, v. 30; Deuteronomy 10, v. 4; 27, v. 3; 28, v. 58; 29, v. 20; 30, v. 10; 31, v. 9, 19, 22, 24, 26; Joshua 1, v. 8; 8, v. 31, 32. And that this was so is also sufficiently confirmed by our Saviour, when he says, '*If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead.*' And again, '*Had ye believed Moses, ye would have believed me, for* HE WROTE OF ME. *But if ye believe not his writings, how shall ye believe my words?*' '*Moses wrote this precept;*' &c.

"But, perhaps there may be some who will not be 'persuaded,' who will not 'believe.' This obliges us to return to our former argument as to the impossibility of assigning a period for the origin of writing among any people of remote antiquity, and the probability of its early invention among other useful arts. We shall pursue this inquiry, however, a little farther, as well for the sake of Moses as of Homer.

"We must suppose that Moses, who was skilled in all the

learning of the Egyptians, derived his knowledge of writing from that people, or that he received it at the Hand of Inspiration. But, as the latter supposition would be a begging of the question, we will adhere to the former; otherwise, we might see no good reason for rejecting the idea that Moses received the knowledge of writing immediately from Heaven. It was from that quarter he is said to have received the whole law, and to have been commanded 'to write it in a book.' It is but reasonable, therefore, to suppose that Moses was provided with the necessary means; and that they were Divinely imparted seems not improbable from the statement that the Ten Commandments were 'written by the finger of God.' The demotic alphabet may have been at first employed; but another would be very likely to have grown out of it,-on account of what must have been the great disinclination of the Israelites to preserve any memorial of the past. Or who shall say that the Hebrew was not then a written language? In about 400 years after the Exodus flourished David and Solomon, and it will not be doubted that the art of writing had grown old by their time. The only question, therefore, that may remain respects the time of the departure of Moses from Egypt; but this, we think, is fully settled by the correspondence between the monumental authorities of Egypt and the calculations laid down in Scripture.

"Having sufficiently established these points, we may safely conclude that writing was well known before 1451 B. C., which

the best received chronology fixes as the time of Moses' death. But, at any rate, Solomon's age would be sufficient for our purposes in regard to Homer; and there can be no doubt that long before Solomon's time writing was well known at Tyre, which was a powerful commercial City in Phœnicia 1200 years before Christ. Suppose, however, that such a commerce and a corresponding advancement in other arts could have existed without a knowledge of writing, we may be quite sure that Solomon carried on a large commerce with that City, and hence deduce the certainty that he must have introduced letters among the Phœnicians. But this may be said to be rather a presumption than a fact; so that we will now show by Scripture record, to which we think we are fully entitled, that writing was known at Tyre before Solomon's intercourse with that place. Thus, in 2d Chronicles it is expressly stated, that 'Hiram, king of Tyre, answered in *writing*.'

"Now, in following out this chain of evidence, we know that Cadmus, the founder of Thebes, was a Phœnician, and, moreover, there is a tradition that he introduced Letters into Greece; the very quarter from which we should expect such an introduction, if writing were not already known to the Greeks. We know, also, that Cadmus lived some time before the very farthest period which is fixed for the existence of Homer.

"But, it may be said that traditions are of no weight. Well, then, suppose we lay aside the tradition till we may show that it is of some value. It is, then, a matter of history that

Cadmus founded one of the principal cities of Greece, some 1500 years B. C., that he was a Phœnician, and that the art of writing was known to that nation. Can we, then, entertain the opinion, that, while the Greeks were making rapid advancement in more difficult, although less important arts, they could have remained ignorant of the simple, but all important one of writing; especially as they had intercourse with, and partly derived their origin from, a nation among whom that art was well understood? But, we do no such thing as to lay tradition aside; for, although by itself it is of little worth, yet when brought in as a corroboration of an induction from a long process of reasoning, it acquires a wonderful strength.

"So far, then, as the art of writing is concerned, we can see no reason to suppose that what are called the Homeric Poems are not all the production of one man, even granting him to have lived as long ago as 900 years before Christ. But, while we have run extensively into this question, we have been, in the mean time, employed in considering others of greater importance, which involve, along with our immediate subject, the authenticity of the Pentateuch, and the causes to which we may look for the origin of writing among any people.

"Another argument brought up by our opponents is the want of unity in the Poems, and some incongruities which the critic has detected. But where is the work in which a want of unity, real or pretended, does not exist? The complaining

atheist sits in judgment even upon the grand and beauteous Whole of Creation! One of the incongruities in Homer, which is often cited, is the case of Palæmenes, who is killed off in the fourth or fifth book, and brought again to the scene of action in the tenth book. It is an incongruity, indeed; but even were they numerous, they are not the kind of objections to be alleged against the supposed authorship of any work, especially so long a Poem as the Iliad. It was never doubted that the celebrated Don Quixote was written by one man; and yet it contains defects of the same nature. Cervantes, for example, calls Sancho's wife, at one time, Mary Gutierrez, and only a few lines below Tereza Panza. In another instance, among the adventurers in the Brown Mountain, at the top of the page he relates the ingenious abduction of Sancho's ass from under him, during the night, and at the bottom of the same page he represents Sancho setting off with his master, and riding upon the same ass. Other incongruities more glaring than these occur in this work of Cervantes, but which it is needless to mention. They are common in all departments of literature; so common, indeed, that contradictions may be detected on almost every page by a common observer.

"It has been also said that, if such a man as Homer had ever lived, we should certainly have had some account of his life; whereas, we have no record of his birth, or even of his existence. But, then, there was a man, or men, who wrote the Poems; so it becomes a question merely whether his name was

Homer. The objection, however, will vanish when it is considered that Shakspeare, who, although a man,

'So near the gods that many cannot nearer go,'

and although he lived nearly a century after the invention of printing, is still almost wholly unknown to us, except in his productions. And is it not, indeed, possible that what little is known of his history will be buried in oblivion long before Macbeth and Othello shall cease to be the admiration of the world? If any thing shall be known of his life five centuries hence, it will be owing entirely to the art of printing.

"We will conclude by examining the conjectures which are entertained concerning the Authors of the Homeric Poems. They are supposed by some to have consisted originally of separate parts, composed and sung by as many wandering bards, and, at last, were compiled by Pisistratus, or, perhaps by some one prior to him, and thus have been handed down to us. Others suppose that the Iliad and Odyssy, after the main event in each had formed the subject of a separate poem, grew under the hands of successive poets.

"This brings us to the evidence afforded by the Poems themselves. Do they not in all their parts, all parts of the one, and all of the other, breathe the same great genius? A genius which rarely honors mortal frames! A genius of which no nation can boast more than two examples! And are we to suppose that the Greeks abounded with this rare essence, that

they were blessed with a troop of men possessed of this heavenly treasure? For such, indeed, must be admitted if it be supposed that the Homeric Poems had a multiplicity of authors.

" Robert Troup Paine.

" Harvard University, April 25, 1850."

THESIS — ARTICLE XXI.

" 'the nile.'

After having stated the opinions of the ancients as to this river, and described its overflowing, &c., he proceeds:

" Such are some of the wonderful effects of the inundation of the Nile. How delightful to the curious traveller, after having laboriously gained the top of one of the proudest monuments of art, to look out upon one of the most beautiful scenes in nature. There lies stretched before him, at one time, an extensive sea, with numberless villages and groves of fruit-trees peeping above the surface; or, at another time, he looks down upon vast fields and meadows, some of them overspread with a carpet of emerald color, and richly embroidered with flowers of every hue, others nodding their yellow grain to the breeze, while others still are shaded by the foliage of the orange and lemon trees, whose blossoms load every zephyr with fragrance.

Again, numerous herds of cattle, and gatherings of merry husbandmen, seek these spots as a cool retreat from the noonday sun, and impart animation to the scene.

"Nor does the story of the Nile end here; for it connects itself with the religion, the warfare, the commerce, and the learning of the Egyptians. All this is immediate with them, but perhaps more or less remotely with all subsequent nations; for, if every individual live for good or for evil, is it not highly probable that the achievements of such a mighty and learned people must have exercised an influence upon the human race which will be felt to the end of time, even though there shall have been lost all power of tracing it? As in a river, which, starting with a small stream, gradually enlarges with the acquisition of the waters of other rivulets until it finally swells to a torrent, the effects, or I should rather say the influence, of the remotest contribution is felt at its mouth, although we may be able to trace the separate current for only a short distance? So of all time, which rolls onward and onward, mingling with the different currents of events that daily flow into it, the influence of the remotest current, though not distinguishable from that of thousands of others, must yet be felt until the main stream is swallowed up in the ocean of eternity.

"We naturally look for learning in those places where the inhabitants are not obliged to toil incessantly for their means of living; and as the soil of no country yields its increase with greater facility, or more abundantly, than Egypt, we accordingly

find that it was once the seat of a very powerful and learned nation, the proofs of which, as they now exist in the monuments that have come down to us, are sufficient to convince those who lay aside the many contained in Holy Writ.

"It may be asked, why has Egypt ceased to be the foster-land of learning? Looking at the history of the instrumentality of Providence in regard to the Jews, especially in its connection with the Egyptians, we might say that it is because the wrath of God rests upon the land in consequence of the ill treatment of His chosen people, for, 'surely at the Commandment of the Lord came this upon' Egypt as well as 'upon Judah.' But it seems to us, that the rise, progress, and decline of learning among the Egyptians, and what we see in other nations, is all of a piece, and that there is no particular need of attributing this case to any special intervention of Supernatural Power. Learning is like the being who acquires it. It first hath its embryo, then its 'seven ages,' the last of which

'Is second childishness and mere oblivion.'

"But, if we place the decline of learning in Egypt upon the common ground of other nations, we may learn from the analogy supplied by the Sacred Record of events which must have been among the principal causes, that an Overruling Providence is equally concerned in other cases, however the whole may seem to have been the result only of natural laws. God is every where, and it is as unphilosophical as it is against Revela-

tion to suppose that He ever leaves His second causes to their own independent operation.

"Robert Troup Paine.

"Harvard University, April 14, 1849."

FORENSIC — ARTICLE XX.

"'WHETHER THE INTERESTS OF TRUTH AND VIRTUE WOULD BE PROMOTED BY SO FAR RESTRICTING THE FREEDOM OF THE PRESS AS TO PREVENT ANONYMOUS PUBLICATIONS?'

"In discussing this question there are two ways in which we may look at it. We may regard it absolutely, or relatively; or, perhaps, I should rather say theoretically and practically.

"In considering it theoretically, we have only to estimate the amount of benefit and injury resulting directly to the cause of truth and virtue from anonymous publications, and make up our mind according to which preponderates.

"We may reckon, in the first place, detraction, vilification, as one of the worst evils. How frequent, that the character of the innocent and virtuous is assailed, and even wounded, by this disgraceful weapon! Our newspapers are daily more or less devoted to writings of this kind, where some one is made a victim either from private pique or political hostility. Now, with this fact alone before us, it can scarcely need an argument

to show that the tendency of disowning a publication, (by which we iuclude all printed articles), must be highly detrimental to truth and virtue. Why does an uuexceptionable writer thus disown his opinions? It may be sometimes from fear of controversy or assault, or from diffidence or modesty. Why then encourage this dangerous practice by writing at all? But why are the personal and political articles to which we refer sent into the world without a responsible name? Plainly, from the respect which the writer has for his own character. But why should a man fear for himself who has truth and virtue on his own side? Certainly no one does. It is the consciousness, then, that these are not in his ranks which forms the very groundwork of the fear which prompts his coucealment.

"Another objection, with many, to anonymous publications, is the opportunity which they afford of diffusing vulgarity and licentiousness. That this is a fact is beyond question; and from what we have already said, it may be supposed that we should be a stroug objector for this reason. But we think it a difficult matter to decide precisely what their ultimate effect may be upon the cause of virtue. On the one hand, it appears to us that few mistakes are greater than the rigorous course which some would pursue from a stern and forbiddiug sense of modesty; as exemplified iu expurgating (as it is called) some of the text-books used iu schools aud colleges, or in parents withholding from their children some plays of Shakspeare, or certain portions of Milton, and in the wish entertained by many of

expurgating even the Bible. Their intention, we grant, is laudable, though in respect to the Holy Scriptures there may be a mingling of sectarian interest. Nothing can be more Divine than to purify the thoughts, and to thus suppress the licentious and injurious habits which are too common among the young of both sexes. But may it not be asked, whether the critics are not defeating their object by the very course they adopt? Whether the very omission of the exceptionable passages, the very restraint practised towards the young, does not serve to turn their attention into the very channel from which it is sought to divert it? Many a passage in Horace which is omitted in the common text-books would have been read, as we think, without producing any impression except, perhaps, of disgust, but which has, by the attention being thus drawn to it, been hunted up, and gloated over in the studio. The imagination has thus become fired, and the final result has been an obtuseness of moral feeling and the establishment of those habits which waste the powers of manhood. The case is liable to be even more dangerous in respect to the Bible; for here, just in proportion as the reader may turn aside to seek for what is expunged or modified, he will be apt to lose his regard for Religion; and here curiosity would be greatest. Such omissions or changes would look, also, like distrust of the Word itself; and the same principle at work in this as in the former case would thus acquire an additional effect, and infuse its poison more deeply. May it not, indeed, be a subject of fair doubt

whether sin would have entered the world had it not been forbidden? Was it not originally a simple impulse of curiosity?

"Such, on the one hand. On the other, may it not be asked whether the evil here referred to may not most effectually cure itself? whether writings that are truly licentious have not, in reality, an opposite effect to what many suppose, by creating *disgust* and a *longing* after those of purity and elevation of thought? Consult the diary of the physician, and see whether the lamentable cases of disease arising from licentious habits be not much more frequent among those who have been educated under the supposed restrictions, than among those who have not. But, while we contend that anonymous publications of licentious and vulgar writings are not as injurious to the cause of virtue as many suppose, we would by no means intimate that they are necessary to its advancement; for there is enough which is not anonymous which is sure to create a disgust in the mind of youth, *providing* no pains be taken to keep it from them. But a difference will arise between the anonymous and the acknowledged work, according as the latter may come recommended by the name of its author.

"We have thus looked at the world as it is, without considering its plain duty and interest that it should be otherwise. We have touched upon one of the highest questions in morals, and have written as our mind considers the subject in its youth.

"On the other side of our main question it is argued, that

in prohibiting anonymous publications we should silence many writers who come out against false and erroneous doctrines, or to correct misrepresentations and false constructions. It is true that many, who thus lend their pen to the cause of truth, prefer to remain unknown, and our chief objection is the encouragement which is thus afforded to anonymous writers of less worthy motives. But do they make it *a necessary condition* that they will withhold their productions unless they be permitted to publish them without signature? Is it not merely a *preference* they give to that mode which induces them to appear anonymously? We think it is only a preference; for surely no one who is the real champion of truth can be ashamed of his cause. But, it is replied, although such is not his reason, he may be distrustful of his ability to defend it. To this we answer that we want bold champions, those that will present themselves night and morning, and defy the armies of their adversaries. In the moral warfare, as well as in civil, we want *picked* men. Let the chicken-hearted and faint-hearted retire to their homes.

"It sometimes happens, that, in order to give the effect intended to the argument, it is necessary that the publication should be anonymous. This is the case with many ironical writings, where the appearance of the author's name would completely destroy the ironical character. An instance may be seen in a pamphlet containing historic doubts concerning the existence of Napoleon, 'published,' as the author says in another

work, 'anonymously merely for the preservation of its ironical character.' In such cases, the prohibition of anonymous publications would, indeed, defeat the object of the writer, and, what should be more regretted, it would deprive us of such contributions to the cause of truth. But, it should be borne in mind that such instances are comparatively rare, and that even where such a style is employed, the cause of truth might have been equally well defended in some other way which does not require a concealment of the author's name. Besides, it may be a subject for consideration whether we should not gain more than we should lose by the method we suggest, as the ironical style is as often employed as the channel of error and sophistry as of truth.

"So far as we have now gone, the balance, with one exception, seems not to incline much to either side of our question. That exception is the liability of an innocent and virtuous person to be attacked and wounded by defamation (the cowardly weapon of anonymous writers), and we cannot, therefore, but wish, theoretically speaking, that publications of an anonymous nature should be prohibited.

"Looking at the subject practically, we have not merely to consider the amount of benefit or injury resulting *directly* to the cause of truth and virtue, but also *indirectly*. We have many collateral circumstances and effects to bear in mind. It is, however, within the limits of our time to examine only a few of the principal.

"Suppose the publication of anonymous writings were prohibited by law, what is to prevent any one from writing under an assumed name? How is it to be ascertained that the name is not the real one of the author? But, it being essentially the same thing whether an author writes under an assumed name, or anonymously, the laws are, of course, evaded. Now, whenever laws are passed which are easily violated, we think that by thus bringing the majesty of the law into contempt or ridicule, a severe shock is given to the progress of truth and virtue; not that we agree with our standard authority, Mr. Whewell, in thinking the law gives a *moral signification* to actions, but that it serves to restrain many from the commission of offences who would not be deterred by the rules of morality. What we contend for is, that, as the general force of the law is lessened in proportion as it is violated with impunity, and in proportion to that failure of the law to maintain respect for itself, our land will become the seat of vice and crime, and, therefore, any particular prohibition that tends, by its own impracticable nature, to lessen the general regard for law is so far prejudicial to the interests of truth and virtue.

"But again; the prohibition of anonymous publications must not be regarded alone as *such*. It must be considered also as a *precedent;* one, too, of a most dangerous nature, a precedent of infringing the liberty of the press. Our opponents, however, may say, We do not ask for any *farther* restriction. But, will the force of our principle admit even of this? We

should remember how prone mankind are, when a thing is once commenced, to push it continually, little by little; so that many things, which in themselves are desirable, are to be shrunk from with fear or dismay when viewed as precedents. Suppose, for example, the liberty of the press should be so far restricted as to prohibit anonymous publications; no sooner would this law be passed than another party might spring up and demand some farther restriction, and, in process of time, upon the strength of the precedent, and the effect of habit, carry their measure. Thus it is clear that, by degrees, the last spark of liberty might be extinguished. The effect of this upon truth and virtue we shall leave to be imagined. We may say, indeed, that this ought not to be so; but we must take the world as it *is*. With this danger, then, staring us in the face, and the great evils which must flow from every restraint which has a tendency to bring the law into ridicule or contempt, we say, God save the liberty of the press *uninfringed!*

" Robert Troup Paine.

" Harvard University, October 25, 1850."

FORENSIC — ARTICLE XXIII.

"'SHOULD THE FREE STATES, IN DELIVERING UP FUGITIVE SLAVES, SECURE TO THEM THE RIGHT OF THE WRIT OF HABEAS CORPUS, AND TRIAL BY JURY?'

"In conceding it to be the duty of the Free States to deliver up fugitive slaves, as enjoined by the national constitution, let us see —

"*First*, what rights the Free States can avail themselves of in discharging this duty, consistently with the general compact; and

"*Secondly*, let us consider the policy of exercising those rights.

"As the several States, individually, enjoy the right of legislation in all respects that are not interdicted by the Constitution of the Union, we must look to this instrument for the compact or law by which we are bound to surrender fugitive slaves to their owners. The Constitution says, that, 'no person held to service or labor in one State, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due.' — Words so plain that 'he who runs

may read,' and not only so, but understand. They direct that fugitive slaves 'shall be delivered up,' in spite 'of any law or regulation' of the State to which they may flee. It is equally manifest, also, that Congress may enforce this provision by any laws not incompatible with other provisions; for where it may exercise the right of action in one case, it is no less bound by the restraints imposed in all other cases. It is another principle, also, that what is not prohibited to the individual States by the Constitution may be freely exercised by them.

"Now, in the provision before us there is nothing which directs the *manner* in which the fugitives shall be delivered up; though it is certainly competent for Congress to enact any law for the purpose which may not conflict with the compact itself. In other words, there can be no legislation by Congress which interferes with the rights reserved by the Constitution, either directly or indirectly, to the States, or to individuals.

"It appears, then, that it is unconstitutional only for a State to refuse to deliver up fugitive slaves; and, so far as the clause which we have quoted goes, it is not unconstitutional for a State to require or not to require a writ of *habeas corpus*, or trial by jury, before such delivery. But, according to another clause it would seem that it is unconstitutional to deliver up any person without allowing the writ. The clause is this. 'The privilege of the writ of *habeas corpus* shall not be suspended, unless when in cases of rebellion or invasion the public safety may require it.' There is no obscurity here; and we can see no reason why

the injunction is not even more applicable to the case of fugitive slaves than to criminal cases, nor why it should not be more rigidly adopted in the former than the latter case. Injustice, from false pretences, is certainly much more likely to occur in relation to slaves, for the temptation is much greater. It is no exaggerated estimate to state the proportion as one to a hundred. But, however this may be, it cannot be doubted that the privilege of the *habeas corpus* is far more useful, far more essential in the case of fugitive slaves than of fugitive criminals. Our last citation, also, can leave no doubt, that it is not only constitutional for a State to exercise the right in surrendering slaves, but that it is unconstitutional not to do so. But should a State disregard the clause last quoted, there is nothing whatever in the Constitution which *prohibits* the exercise of the privilege in the case before us.

"Again, every State has not only a right to make any law or regulation which is not contrary to the Constitution, but it enjoys the right wherever the Constitution is silent upon the subject. 'The powers,' says that instrument, 'not delegated to the United States by the Constitution, *nor prohibited* by it to the States, are reserved to the *States respectively*, or to the *people*.'

"As it regards the trial by jury, we cannot say that there is any clause in the Constitution which *enjoins* it in delivering up either a criminal or a slave; but there is certainly none prohibiting it. Having settled this point, before proceeding farther

with it, we must be careful not to fall into the mistake of supposing that the individual States have a right to defeat the Constitution, or any consistent law of Congress founded upon it, by neglecting the privilege which is reserved to them by the Constitution; for, in such a case, the United States, through their Executive, could proceed to seize upon the fugitive in a summary manner.

"Now, the words of the Constitution are, that the supposed fugitive 'shall be delivered up on claim of the party,' &c.; that is to say, according to the preceding part of the clause, shall be delivered up *by the State* into which the fugitive may have escaped. Here, then, it is clearly enjoined upon the States to act in the premises, and it is no part of the duty of Congress to interfere, nor has it a right to interfere till a State neglects the injunction of the Constitution. And, since the State must take some action in the case, it is absurd to suppose that a law must exist upon its statute-books requiring a surrender of every individual against whom an offence may be charged, without all the inquiry that may be necessary to the full protection of innocence. Indeed, a State which should neglect this obvious precaution would be an offender not only against the privilege of the *habeas corpus*, at least, but certainly, also, against the common laws of humanity. The important point should be also kept steadily in view, that the Constitution does not invest Congress with the power of interfering, but, that it not only expressly delegates it as a right to the individual States to legis-

late upon the subject, but enjoins its exercise upon them as a duty.

"We have thus endeavored to bring this mooted question to its simple merits. We see that a Law of the United States, or an act of the Executive, may be perfectly constitutional for one State, and as unconstitutional for another State. Whatever be the object, it is, according to the Constitution, only a law, or an act, of coercion towards a delinquent State; and so far it is just. But, on the other hand, it is unconstitutional and oppressive towards a State which has provided for the clause requiring the States to deliver up fugitives from service.

"This brings us to a farther consideration of the question as to what are the rights of the States in fulfilling the duty imposed upon them by the Constitution. These rights, as we have seen, are either defined or tacitly yielded; and, according to our premises a State may or may not require an examination before a Justice. This is the simplest view of the case; and, if the law of the land require such an examination, it will not be objected that a State may, at least, do the same when it assumes the duty enjoined upon it by the Constitution.

"Now, therefore, if a State possess that indisputable right, why not, also, the right of directing its examinations by jury? The former is no more *enjoined* by the Constitution than the latter, and the latter no more *prohibited* than the former. Why may we not assume like premises, in the case of trial by jury before delivering fugitive slaves, and from these premises, by

parity of reason, arrive at like conclusions? Then, having shown that a State may make any regulation or appoint any process of law not incompatible with the Constitution of the United States; and there being nothing in this Constitution which is opposed to a trial by jury before delivering up fugitive slaves, the conclusion is, that every State has the right to require a previous trial by jury. The premises are certainly undeniable, and it appears to us that our conclusion is unavoidable.

"But, supposing the United States should authorize a trial by jury; it would still be a violation of the rights of the individual States. This, however, would probably give satisfaction; and, theoretically considered, we think it would be the better system. But, the objection that it would not be in conformity with the Constitution is conclusive against it.

"Having now shown that the free States have a right to require a trial by jury in the case of delivering up fugitive slaves, and that they not only have a right to require the writ of *habeas corpus*, but are forbidden by the Constitution to dispense with it, we proceed to the consideration of the second point, — the policy of exercising this right.

"We shall cease all discussion relative to the writ of *habeas corpus*, as we believe it to be an *obligation*, and shall confine ourselves to trial by jury, which is *optional* with every State.

"As the writ of *habeas corpus* is calculated to prevent, in some measure, acts of injustice, by compelling the party claim-

ing a criminal or a slave to appear before a magistrate and present his claim, so trial by jury affords a more effectual preventive, by securing a due consideration of those claims, and providing against those cases where the magistrate is liable to mistake from complexity or obscurity of proof, or open to bribery, or may be overbearing, or influenced by prejudice. The principle, so far as State or individual rights are concerned, is exactly the same in both the cases; though, so far as justice is interested, it gives a great preponderance to the right of trial by jury.

"Here, however, we are met by the objection that a trial by jury in the State to which the fugitive escapes, would be useless, inasmuch as that is provided for him by the State to which he is to be returned, and that we must suppose that justice will obtain in all the cases.

"But our opponents are here leaping over the threshold of the question. This is equivalent to denying the right of trial in the State to which the fugitive escapes, and which we have established as a matter even of duty. We are willing to admit, however, that justice *may* be done in the courts of the State from which the fugitive escaped; but what security is there, with the balance of probabilities so greatly against the rights of a degraded freeman charged with the crime of having lost his liberty, that the reputed master, or a slave State, will perform their obligations to so helpless and abject a being? Who is there, we say, in a slave State to bring his case into court and

assist him to prove his freedom? Certainly not the master; and whatever be the humanity of the less interested, it is too swayed by interest, prejudice, habits, and by the very nature of the '*peculiar institution*,' to be active enough for the exigencies of such a case. There will be 'none so poor as do' the forlorn negro so plain an act of justice. His case is hopeless, from the nature of things, when he loses the safeguard provided by the Constitution. Let those who are not inclined to reason from our premises, look at South Carolina, and see her imprisoning free colored people who may be transiently visiting her soil from other quarters, nay, seizing them from the vessels while they float in her harbor, and in direct opposition to the Constitution, which provides that 'the citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States.' Or, if this be not a sufficient index to our principle, consider, then, the treatment bestowed upon a respectable delegate from Massachusetts, Mr. Hoar, who was duly authorized by law to seek redress in the Courts of South Carolina for the wrongs done to the colored citizens of Massachusetts. Was there any willingness manifested to indulge him in the object of his mission? Mr. Hoar, on the contrary, was obliged to flee the State from fear of assassination, so great and general was the outcry against him. There the matter ended, and South Carolina triumphed. We shall draw no farther inferences, unless it be to point to the ascendency which the spirit of slavery has obtained even over the free States.

"We might now go on to suppose that the contrary of all this may happen; that the fugitive may be permitted to have his case examined. But here we should meet with new difficulties, and not less fatal. Though a free man, snatched away from his family hearth, or at best surrendered under the cold formalities and doubtful integrity of an United States' official examination, he is still the forlorn and helpless negro. He is soon far removed from kindred and home, in the midst of strangers, who, if they throw open their doors of justice to him, give him neither sympathy nor help. Where will be his witnesses to his freedom, and where his money to procure their attendance or to fee his lawyer? What security will he have against perjured witnesses, such even as may swear at the command of a master? Who that knows any thing of Courts in the freest States does not know how easily and how often witnesses are found for any occasion? Or, should some rare justice or accident gain the supposed fugitive his liberty, where are his means for returning to his distant home, or what security has he that he will not be kidnapped again before he is a dozen miles on his way? Or, should he remain, and in possession of his freedom, upon the soil of slavery, how would it benefit him where he would exist upon a level with the slave, and where there are but few who would 'give him leave to work?'

"But think not of the individuals themselves only. Think of the lacerated hearts of bereaved wives and helpless children, who depended for their support upon the daily earnings of a

colored, but affectionate husband and father! Scenes at which humanity shudders! Scenes which must bring down the wrath of Him with whom is no distinction of persons! Scenes which make a mockery of freedom and equality, of which we profess our country is the blissful abode!

"The remedy for the evils of injustice exists in the Constitution of the United States. But here we are met with an excuse for its violation like the plea which we have just offered in behalf of the supposed fugitive. It is said that, as the burden of proof would lie upon the pretended master, many slaveholders would be deterred from making application for their fugitives, or, if they do not, will be often unsuccessful in proving their identity, from the expense and difficulties of obtaining such witnesses as will satisfy a jury. But this can form no objection whatever, if we put the Constitution out of the question; for the fundamental principle of all just law is, that the accused shall be considered innocent of the thing charged until it is proved upon him. This is only a difficulty to which all are liable in their common transactions, and must be borne for the proper ends of justice.

"But we now come to what is more like an objection, and of more serious aspect. It is, that, on account of the prevailing views of the people of the free States in opposition to slavery, every supposed fugitive would be tried before a prejudiced jury, and their verdict would be rendered more in accordance with their principles than with the evidence in the case. We grant

that this would sometimes be the case. We believe it to be impossible that it should be otherwise, for it would be contrary to human nature. But is it not clear, from what we have shown, that far greater injustice would be done if the supposed fugitive were consigned to the captor, and with little certainty of a trial by jury, or, at best, in a State whose chief interest lies in the institution of slavery? Let us also ask ourselves, let us ask humanity, whether opportunity should be given for such offences, such heart-rending scenes as we have imagined, and not without great probability, or whether it be not better that a slave-holder should now and then fail of his rights? Nay, whether it be not better that ten slaves should go free than one freeman be made a slave? Then, too, we should take into consideration that it is from the cruel, tyrannical master that the slave is more apt to flee; for his condition is so degraded that he prefers to serve the humane and merciful master, rejecting even his offered freedom in words of childish dependence.

"What should be done by the people when Congress may enact laws in opposition to the Constitution of the United States may ultimately become a question of very grave importance. The obvious means of redress, in the first instance, lies in the Supreme Court of the land. There may be wanting the means of bringing the subject before that tribunal; but we may suppose that any State who feels its rights and dignity violated, will be readily disposed to seek restitution, or that there will be many sufficiently alive to humanity to carry out such a work

of justice and benevolence. But here, again, the question is of such vast importance in the estimation of the free and slave States, and they are so entirely at issue, that the highest Court may deem it their duty to give the same construction to the Constitution as had been already done by the three branches of Congress, rather than incur the risk of convulsing the Union by setting aside a national decree that looks, on the one hand, to a just preservation of the great institution of the Southern States, and, on the other, to a fulfilment, though by a mistaken process, of an important provision of the Constitution. We would not, for a moment, question the integrity of this enlightened and independent Bench; but we may suppose that their patriotism may incline them to act in concert with Congress where the aim has been the settlement of a great national trouble. The question before them will involve the Constitution and justice on one side, and the peace of the country on the other. It will be whether the first shall be violated, or the latter endangered. In the mean time, and what is more important, the people will still have the subject in their own hands. This is the great advantage of a Republic like ours. The question may come before the people at any successive election. In this way they may soon erase any unconstitutional law. The probabilities will be strongly against its continuance long, especially if it should be found to produce the evils which we have imagined. There will be likely to be always a preponderance of votes in behalf of freedom and of the Constitution; and should any persecu-

tion of the Blacks grow out of the law, we need not doubt that it will awaken the humanity of the free portion of the nation.

"Robert Troup Paine.

"Harvard University, June 27, 1850."

THESIS — ARTICLE XXIV.

"'MEN OF THE WORLD, WHO HAVE THEIR PORTION IN THIS LIFE.'
'THE PSALMIST'S IDEA OF A MAN OF THE WORLD AND OURS.'

"The words of our subject occur in the 14th verse of the 17th Psalm. 'From men of the world, which have their portion in this life, and whose belly Thou fillest with Thy hid treasure; they are full of children, and leave the rest of their substance to their babes.'

"David, and his son Solomon, were two of the most remarkable men of whom we have any knowledge. No characters are more consistently drawn, both by themselves and others. We see in each the forbearance of God according to the circumstances with which He surrounds mankind, that He judges our habitual motives, and has compassion upon the infirmities of our nature. All this is wonderfully exemplified in these two individuals; and we may carry out the principle which is involved

in our several premises. Although mightily endowed with genius and wisdom, and having direct communication with God, they lived at a rude age and among a licentious people. They appear, moreover, to have been unusually sensual in their nature; so much so as to have led both of them to adultery, and one of them to murder, and the other to idolatry. This was owing, in part, also, to the times; and these two were principal elements in the Psalmist's estimate of a man of the world. He seemed to have reasoned as well from his own consciousness as from what he saw around him, and the revelations which he received went, also, to make up his views of the worldly man. This would appear, too, from his general comments upon the wickedness of his times. His man of the world, therefore, was a man of sin, and the enmity of others towards himself formed no small part of the sinfulness which he attributed to them. It was human nature in many of its worst conditions. But what is remarkable is the apparent fact that David should have made himself so much the standard, when he often intimates that he is free from the guilt which he charges upon others. He was a man, however, of great sensibility, and the enmity of his foes, which he laments so much, being a judgment upon him, was sorely felt; and this, along with his actual consciousness of heavy sins, gives a strong coloring to his man of the world.

"But, language, and all forms of expression, share the common fate of all things else, — change, and with this change, a change of ideas. What the Romans understood by *pietas* and

virtus, is not implied in our piety and virtue. So, also, many words and combinations of words have entirely different significations at the present day from what they had in the days of Chaucer and Spenser. It is not surprising, then, that we should find a great discrepancy between David's ideas of a man of the world and our ideas of the same. Our man of the world is a far nobler being; not, however, necessarily a man of piety, though he has some sense of Religion and more so of moral obligations. But he is no hypocrite. In another sense of the word, he is a man of business, not only in name, but in reality. No idle hours hang about him. He has none for the gambling-room and the house of revelling, and he makes no 'long prayers.' No, he is all energy, all activity. He 'forms schemes of wealth and power, and pushes them night and day,' and when he is gone, 'the world is wiser and better for his having lived in it.'

"In another acceptation, 'man of the world' signifies one who has seen the world; one whose ideas are not confined to what he sees in the place of his nativity. His idea of river extends beyond the small stream which rumbles by his father's mansion, for his feet have trod the banks of the Amazon, the Mississippi, and the Rhine. His idea of mountain is not bounded by the sunny hill that forms the pasture for his father's sheep; for he has visited the Alps, the Andes, and the Himalayas. His views of happiness are not confined to the mode of life pursued by those around him; for he has made acquaintance

with the lazy African, the industrious American, the wealthy Englishman, and the poor Laplander; and it is his happiness to see that they all alike bespeak the Beneficence of the Creator in adapting the whole to the circumstances which surround them. His Religion is free from bigotry, generally inclines to no sect, and is charitable towards all people. He supposes that all Religions are based upon one grand foundation, however great may be the errors of ignorance and superstition. He considers it essentially the same motive which prompts the Christian to fast and pray, and the Indian to bathe himself in the Ganges, or sit himself under the car of Juggernaut; the same belief and hope in future life; the same reverence of the Great Unseen, Whom he looks upon, not as the God of Christians alone, but the God of all mankind, accepting not alone the services of any particular people or sect, offered in any particular place or under any particular form, but taking delight in all the sincere adorations which rise as grateful incense from Earth's great altar; a compound perfume, to which every people and sect contribute some ingredient. He is a sincere Christian himself, and is therefore charitable towards all, believing that all will be rewarded according to their sincerity and means of information, and punished as those opportunities may be neglected or perverted. Such is properly a man of the world at our day, a Christian and accomplished gentleman; and, being 'the highest style of man,' he is only rarely seen among a multitude who may be equally pure and worthy. With far greater

devotion to the cause of Religion, the best example, perhaps, may be seen in the chief Apostle of our Saviour.

" Robert Troup Paine.

" Harvard University." [*Without date.*]

THESIS — ARTICLE XXV.

" 'THE DISCOVERY OF A GOLD-MINE.'

" By this subject we understand that we are to consider the advantages and disadvantages arising from such a discovery, regarded both in a moral and political sense, and the general effects of wealth upon Society.

" Riches possess a charm for all. However much the moralist may decry the love of gain, he still finds that he is in possession of that passion which he so much censures in others; that he, in common with them, forms his schemes for the acquisition of wealth. It is this which drives onward the tide of life, and forms the business of society. What is so universal among individuals belongs, of course, to nations.

" Nothing, perhaps, tends more to a realization of this grand object than the discovery of an inexhaustible mine of gold. By this a State is made to lean upon its own resources, for it has the fountain of wealth within itself; and this brings us to consider the effect of such a discovery in our own country. It is,

of course, useless to speculate on this point. Let us go at once to history, and see what has been the case with nations who have gone before us; allowing, as well as we may, for those influences which arise from the progress of knowledge. It is from the past that we have mostly a right to judge of the future; especially upon questions that concern the nature of man. That seems to have been without change, morally and physically; otherwise, we should be unable, on the one hand, to appreciate the beauties of David and Homer, and the vices of the ancients; nor, on the other, should we find the same effects from the same physical causes, from their earliest record. This consideration, which may be indefinitely carried out in the past, gives us the right to conclude that the same things will continue to have essentially the same effect upon the moral and political state of society at the present day as they had in the days of Rome and Carthage.

"Let us, then, look at the question politically, in respect to those two nations. As long as they continued in a state which did not exceed the necessary means of independence, in which each one had only the fruit of his own labor, they were happy and harmonious compared with their condition when that flood of wealth poured in upon them after their conquests. It is this upon which we must look as the cause of those awful dissensions which took place between the common people and the aristocracy, and which often shook the empires to their very centres, and, at last, proved their destruction. Such were then the

effects of wealth in introducing corruption, and in making it the standard of respectability and rank; and the modern history of Spain will show us that its effects, at least when wealth is suddenly and easily acquired, are the same now, in their political aspect, as in ancient times.

"What, next, was the effect of wealth upon the morals of those nations? In the early stage of their existence they manifested a great respect for religion, such as they had. We find them regular and frequent in their sacrifices and feasts in honor of the gods, and these, too, performed with zeal. This religious sentiment, however astray from the truth, deterred them from the commission of crimes and gross excesses; and so it continued until the torrent of wealth poured in upon them. Then how changed the scene! 'The ancient piety and reverence for the gods gradually disappeared, and the sacrifices and festivals, which had formerly been celebrated in honor of the gods, with rustic simplicity, now served more as amusements and shows for the multitude, which became the more pompous as the people became more and more accustomed to splendor and magnificence. The higher and educated class began to show symptoms of skepticism and a disbelief in the efficacy of the religious rites; and from this time we not unfrequently meet with instances of an open disregard of the ordinances of religion.' And now it was, we may add, that the people not only turned their attention from the good attributes of their gods, but worshipped and magnified their licentious ones. What shall we say, also, of the

system of extortion which was daily carried on by the governors of the provinces, and the constant bribery which was practised at home? What depravity arose among females! What disgusting gluttony among the people in general! Among the various details of history, it is stated that 'a slave, who was a good cook, now fetched a higher price in market than any other slave.' Such was the state of things at Rome, and certainly they were as bad at Carthage. We might now inquire, again, as to Spain; but here the consequences are fresh before the world.

"May we not, therefore, justly fear that sudden wealth would entail the most serious evils upon our own dear Country? Forbid it, gracious Heaven! Give me neither poverty nor riches.

"ROBERT TROUP PAINE.

"Harvard University, November 4, 1848."

THESIS — ARTICLE XXVI.

"'IS THE DESIRE OF PROPERTY AN INSTINCTIVE PRINCIPLE?'

"In considering this question we intend to inquire whether the desire of property be wholly an instinctive or rational principle; and, if not, how far it is entitled to the one, and how far to the other appellation.

"In order to be an instinctive principle it must first have universality, or very great generality; and, secondly, it must be greatly conducive to man's welfare, as an animal, intellectual, and moral being. Some will say, that it should be common to man and the lower animals. But this is not at all necessary; for, as the latter possess only the animal being, their instincts are necessarily limited to this. Man, on the contrary, having also the intellectual and moral being, must be provided with instincts adapted to these as well as to his animal nature. That such is true, may be readily seen in his curiosity, conscience, and sense of dependence upon a Superior Being. Still, however, if we find that animals also possess the desire of property, it would be a strong proof that this desire in man is instinctive, although, for the reasons which we have stated, it would be no proof against our ground should we find it to be otherwise.

"The desire of property appears to be necessary to man's animal life. When he was created, he was endowed with hunger, in common with the lower animals, to warn him of the necessity of nourishment. Now, if he were intended to inhabit those regions only where all nature buds and blossoms as the rose, and there were no necessity for toil in supplying his daily want of food, hunger alone would answer the purpose. But man was destined to penetrate every region and cover the whole Earth; as well where winter reigns as eternal spring. Hunger, in this case, is wholly inadequate to the preservation of his being. Had the Almighty left him, therefore, without

an instinct to *provide beforehand* for his future necessity, the Sacred Historian could not have said, 'And God saw every thing that He had made, and behold it was very good.' But, in His unerring Wisdom, He provided for man in this respect, also, and made the desire of property, at least as far as his physical wants are concerned, a part of his nature.

"Some will say, that, so far as this desire prompts man to supply himself with nourishment for future use, it is merely a modification of hunger. But, it is the peculiarity of hunger, as soon as its cravings are satisfied, to cause us to be disgusted with what before we earnestly sought after. 'The full soul loatheth the honey-comb.' Hunger, therefore, being very temporary in its nature, its end soon answered, and creating even an aversion to food as soon as satisfied, it must be very different from the desire of property in its relation to our provision of food, which is constant.

"Now this desire of property belongs mostly to the intellectual part of man, although we find that animals possess something very much like it. But, in man it extends to a great variety of things, and which refer as much to other objects as to food, while in animals it is limited to food alone. When the squirrel has taken his hearty meal of butternuts, he will carry to his nest, one by one, such as may remain, until, in this manner, there may be more than a bushel which this little animal has industriously collected. But some may say that the squirrel manifests this disposition only at a certain season of the year,

while man does it at all times. This is true of the animal in his wild state, because the food upon which he lives can be found only at a certain season. The case, however, is very different where he can get at food at other seasons. This I have often observed in a squirrel kept by myself. When offered nuts, after satisfying his hunger, he would deposit such as might remain under the rug, or in the corner of the room. But the principle went farther than this; for, whenever admitted again into the room he would immediately examine the places where he had bestowed the nuts. If he found them safe, then all was peacable; but if they were removed, he would show violent signs of discontent.

"We might now follow the subject into those details which show how far the desire of property is intellectual in man, and how it it differs from the hoarding propensity of lower animals. This would lead us to consider it in its other connections with the manners, comforts, and luxuries of life, and to examine its various modifications in relation to other desires, as manifested in the love of dress and equipage, in laying up property for children, and in avarice; but we have probably said enough to answer the intention of our subject.

"Robert Troup Paine.

"Harvard University, October 4, 1849."

THESIS—ARTICLE XXVII.

"'A CIVILIZED NATION WITHOUT FREE ACCESS TO BOOKS—PROBABLE METHOD OF SUPPLYING THEM.'

"However difficult it may be for us to imagine a nation in a state of civilization, and at the same time deprived of what we suppose to be the source of that condition, and however impossible such a coincidence may be in the future, history assures us that such has been the case. No one, for example, can regard the Egyptians but as a civilized nation. What mean those mighty piles, the wonder and admiration of all ages? Their surpassing skill in embalming the dead? The needle-work of 'blue, and purple, and scarlet, and fine twined linen' employed by the Israelites in constructing the tabernacle? For, there is no reason to doubt that they obtained their learning from the Egyptians, as, indeed, we are assured they did. What do these facts argue, and others like them, but a high state of refinement; surpassing in some of the arts and branches of learning even our own times, with its myriads of books?

"That the Greeks and Romans were highly civilized nations no one will for a moment doubt. It may be said that they had books. It is true, there was here and there a manuscript locked

up in the cabinets of the rich; but the people, as a mass, were excluded from these advantages.

"The question, then, naturally arises, what were their substitutes for books, with which we should think it impossible to dispense? How came they by all this learning? One great means, no doubt, was their traditions. These were connected with every thing; with their religion, their state, and their being. In fact, the great mass of their literature is founded upon traditions.

"Next, are the festal games, which were among their greatest advantages. It was these, indeed, that called forth the brightest displays of genius. On these occasions there was assembled a mighty concourse of people from all parts of the country; and, as authors took these occasions to bring forward their productions, there must have been an opportunity to acquire an immense amount of information, and that, too, of the best kind, as few but those of superior talents contended for the prizes. There were, also, orations by the best statesmen and orators, which offered facilities to a great body of people. And when, besides this, we take into consideration the numerous schools taught by some of the greatest philosophers that have lived, we can see that the deficiency of books was tolerably well supplied. There was, indeed, this grand difference; literary knowledge was then obtained by the ear, as it is now principally by the eye. Then the philosopher taught. In short, he was the book. Now, his office is, generally, to see

that his pupils apply themselves to their studies. Thus, in one case, a great amount of knowledge was imparted, in the other none at all.

"But, besides all the knowledge gained and diffused by such means, there was much which we should be at a loss to account for, except by supposing it to have originated with them. Is the human mind to be compared to a barn which can contain nothing but what is gathered into it? Is it not rather like a beautiful vale, where bloom, in uninterrupted succession, most beautiful and fragrant flowers, which are, as it were, the children of the soil? Indeed, if it had no power to originate, it could not be formed in the image of that Mind Which is the Origin of all things.

"We cannot help deploring the mistaken principle which too many, in our day, act upon; that all learning is to be obtained from books. Oh! that every one would consider well the immensity of that treasure which is within him; that every one would appreciate the ancient precept,

Γνῶθι σεαυτόν.

"Robert Troup Paine.

"Harvard University, March 3, 1849."

THESIS — ARTICLE XXVIII.

"'HE WHO DECIDES FOR HIMSELF IN REJECTING WHAT ALMOST ALL OTHERS RECEIVE.'

"How curious is the contemplation of the nobler part of man! How amazing the different dispositions of the mind! How entirely the reverse may one man be of another! While one will 'sit like his grandsire cut in alabaster,' another will 'with mirth and laughter let old wrinkles come;' one will regard his parents with respect, another will stain his chariot-wheels with a father's blood; one ploughs the main, another the land; one delights in the clash of arms, another in the quiet of a villa; you can persuade one that the moon is a green cheese, and turn to the next man, you will find him doubting his own existence, or resolving it into nothing but ideas; one will interpret an important passage of the Bible one way, another will interpret it the reverse.

"There are certain things, however, which every one allows. In many cases, if any one should reject that which is received by the multitude, he would be justly subjected to the imputation of skepticism, and, perhaps, of folly; while in other cases he alone may be right.

"What, then, is the boundary line? *Hic labor, hoc opus.*

In the first place, there are many things which are self-evident, things which every one is bound to admit; such as two sides of a triangle are longer than the remaining one, or that one straight line can cut another in only one point. So, also, of the several obvious qualities which a substance may present to the senses, as extension in length and breadth, color, odor, &c. To say that these effects are produced by nothing, would be a palpable absurdity; and yet even these have been ingeniously denied by some philosophers.

"There are other things, also, in which, although they are not self-evident, every one is expected to go with the multitude. Examples of this nature abound in biography, history, geography.

"On the other hand, if hobgoblins, witches, and other creatures of superstition, were now, as formerly, objects of common belief, he would certainly be praiseworthy who should array himself in opposition. If the world should relapse into that darkness which once overhung it, the man who should first raise the torch of truth would write his name on the scroll of fame.

"The question now naturally arises; why does one, who differs from the multitude, expose himself to censure, or to the imputation of skepticism or eccentricity, and even to ridicule, while another, equally at variance, is not only justified, but applauded? Whence this apparent injustice? We think the explanation may be found in the following considerations:

"When any one refuses his assent to the common views on a certain subject, he is censured or praised (as the case may be), not from the mere fact that he differs from the multitude, but according as his opinions may be founded in reason and truth. The multitude is sometimes wrong, and sometimes right; and, accordingly, he that differs from it must either rise or fall.

"Let every man be upon his guard. Let him take reason as the rudder, and his vessel must glide triumphantly over the angry sea. While he avoids singularity in trifles, let no one believe because another believes, or deny because another denies, for that were to be a slave. But, let every one proudly maintain what is dictated by reason, though his name be Solus, and, in the end, he will find that 'Wisdom is justified of all her children.'

"Robert Troup Paine.

"Harvard University."

THESIS — ARTICLE XXIX.

"'ALTHOUGH HE WAS ALMOST ALWAYS LOWEST IN ALL HIS CLASSES, HIS COMPANIONS AND HIS MASTERS LOOKED UPON HIM, BY COMMON CONSENT, AS FIRST.'

"This is one of the many instances in which merit and success, in schools and colleges, do not go together. It is one of the greatest mistakes to judge of the talent of any individual by

his standing in his class. High rank is often attained by the most ordinary minds, while others with splendid endowments are often compelled to take a lower seat. This is evident when we come to compare the requisites for excellence, in schools and colleges, with the many ways in which talent manifests itself.

"In the course of education how various are the studies! Look only at the multiplicity pursued in this College. Now, the standing of every individual is determined not only by his success in *all* these studies, but, also, not a little by his observance of certain rules which have no relation to his academic pursuits.

"As far as studies are concerned, success requires a well-balanced mind, and a good memory. It must be as much at home in one branch as it is in another. Talent, however, has generally a particular turn. The mathematician, for example, comprehends, at once, the great laws upon which the Universe is founded, and penetrates into those great truths of Nature which are hidden from the mental vision of the great bulk of mankind. But he can bear the palm only in those studies which belong to the mathematical department. His aptitude is generally limited here, and his memory is commonly deficient, though good among the stars. Here, therefore, may be great genius with only a moderate college rank. Sir Isaac Newton, the author of natural philosophy, and of whom it has been justly said,

'So near the gods, man cannot nearer go,'

entered at Cambridge University when eighteen years of age, and, till he graduated, appears to have been only known as a student of mathematics, and this mostly to the Professor. Or, who will believe that our own prodigy in mathematics, Truman Henry Safford, now thirteen years of age, will, if he live, sustain the highest rank in his class, according to the ordinary test of College merit?

"Again, genius manifests itself at other times, in remarkable powers of the imagination. Here we should look for excellence in theme-writing, and in those studies which require memory. But this would be no surety for success in oratory, while there would be a deficiency in those pursuits which require deep reasoning, the mathematics, intellectual and moral philosophy, forensics. These individuals, therefore, would be low in their class, although they might possess the genius of a Milton, or Pope, or Shakspeare. And so it commonly is throughout the history of mind. In whatever way talent manifests an unusual ability for any particular branch of learning, or occupation, the individuals are generally less qualified for success in other branches, especially those of an opposite nature. Hence an ordinary but well-balanced mind will often procure for its possessor a higher grade in his class than one of superior order.

"By neglecting, moreover, to observe strictly the rules which have no relation to study, the greatest intellectual merit and the highest attainments, along with the strictest course of morality, are made to yield to the same standard which meas-

ures the degrees of absolute knowledge and industry, and thus may fall below the rank of a very ordinary mind.

"If we now take up the catalogue of graduates, year by year, we shall find our conclusions verified in the frequent obliviousness of those who had received the first honors of College, while others of the lowest rank have caused the world to stare with admiration.

"Robert Troup Paine.

"Harvard University, November 22, 1849."

THESIS — ARTICLE XXX.

"'WAS MARY ACCESSORY TO THE DEATH OF DARNLEY?'

"'Guilty,' or 'not guilty,' is a point which never can be determined at this day, when all we have is a general statement of facts without those minutiæ which are so necessary in every case where guilt or innocence is not at once evident.

"Being ourselves rather inclined to think that Mary is innocent (although we must say that there are strong arguments for a different opinion), we purpose a brief statement of the reasons upon which our mind is turned towards this belief.

"What tends most to her conviction is the confession of Paris, a French servant of her household, who testified concerning a conference of Mary and Bothwell before the murder, in

which that event was plainly alluded to. Here, to be sure, they had an important witness; the only human being who could testify to a fact which they were so anxious to establish. But, it should be remembered that this confession was wrung from him by torture, and by those who were most deeply interested in proving Mary's guilt; and the circumstances are so suspicious throughout that little or no reliance should be placed upon them.

"There is no other direct evidence, excepting the well known 'silver box.' This was said to have been found in possession of the Earl of Morton, and to have contained letters, contracts, and sonnets supposed to have been addressed by Mary to Bothwell. Now, although it is a curious fact that Morton, at his death, confessed that he promised to join the conspiracy against Darnley, if Bothwell could procure a sign of the Queen's consent, but which he was unable to do, he said not a word about the box. Dalgleish, also (in whose possession the box was found, while he was bringing it from the castle, where it is said Bothwell had left it for safe keeping, and had sent his servant Dalgleish to fetch it there), died asserting the innocence of the Queen.

"When, therefore, we come to consider that Morton was a most bitter enemy of the Queen, and that he could have had no possible object in confessing what was so much against his character, and so much in favor of his determined adversary, and that the confession of Dalgleish was made in his dying

hour, and when we add the improbability that Bothwell would preserve these papers which were of no use to him after his marriage with the Queen, and which contain perfect evidence of the guilt of both; that when his affairs were in the most threatening position he would have left these papers in a castle where he dared not take refuge himself, and that he would have sent a servant to bring them through the midst of his foes, and that Balfour, the governor of the castle, who had already turned against Bothwell, would have given up the box without hesitation; when we come to form these considerations, we say that we are authorized in the belief that these letters and signature were counterfeit; and we are the more confirmed in this belief when we bear in mind that forgery was no uncommon thing in those days. Randolph, the agent of Elizabeth, is well known to have forged letters to advance her ally, the Earl of Morton. Kirkaldy was imposed upon by a forged letter in the hands of Morton. And, as Maitland acknowledged to the English Commissioners at York, that he had often forged the handwriting of Mary, it is not unreasonable to suppose that he did it on this occasion, when his own safety was so deeply concerned.

"If Mary had wished to have got rid of Darnley, she could have done it by other means than causing his death. She could have obtained a divorce, and, indeed, she had been offered one. But she refused it, saying that her husband might reform. She appeared, also, to show great kindness and affection for Darnley,

although he was a desperate wretch; and there is no evidence that she was not sincere.

"These considerations, and the great uncertainty connected with every circumstance alleged against her, should dispose us to think favorably of her; although, as we have said, they by no means prove her innocence.

"Robert Troup Paine.

"Harvard University, December 6, 1849."

THESIS—ARTICLE XXXI.

"'SHAKSPEARE'S MIRANDA.'

"The *Tempest*, in which Miranda plays so distinguished a part, is, perhaps, one of the most brilliant productions of Shakspeare, not only for the different characters which are there represented, but for the truth with which each one is carried out.

"Miranda may be looked upon as representing the realities of life, under the special circumstances which are supposed to have attended her mind and person. She is designed by the Poet as an example of the human mind developed by the early influences of a right education, the inculcation of moral and religious sentiment, enforced by a correct example in her parent, and unaffected, through early seclusion from the world, by any

influences of an opposite nature. True, there was that wicked Caliban; but the great depravity of his disposition, contrasted with the amiability and virtue of Miranda's father, must only have served the purpose of increasing her detestation of vice.

"We see, too, in Miranda, an illustration of the original dignity of human nature; and if this be apparently contradicted by the character of the fiend, it must be recollected that his early life was moulded by a savage, which serves, like the other instance, as a proof that 'as the twig is bent the tree's inclined.' Again, as this contrast in character corresponds with what we commonly witness from opposite modes of education, it becomes an evidence that the Poet has been true to Nature in the personification of Miranda.

"And now, while contemplating the manner in which virtue and vice are here presented, especially as the former is contrasted with the latter, we find that some moralists are mistaken in their opinion that no instruction can be derived from dramatic writings. What a lesson, indeed, do we read here! What admirable simplicity, what correctness of principles in Miranda! What charming humanity; and, above all, her affection for her parent, which, springing forth in the midst of her other noble qualities, is 'like apples of gold in pictures of silver.'

"There are few things which are a greater ornament to man than a respect for those who gave him birth. Indeed, it is the high command of Heaven, and upon it has been made to depend our success and respectability. It is this which lies at the

foundation of love to our neighbor. How incumbent, then, upon parents to instil early into their children the principles of rectitude, at an age when their minds are tender and flexible. There is a common opinion that the child must come to years of discretion before he can be a fit subject for the influences of Religion. Such was not the idea of Prospero.

"There is in Miranda one trait which appears, at first, to be open to censure. It is the precipitancy which she manifests in her love affair; what some may think to be rashness. But when we consider the peculiar circumstances under which she was placed, it will be seen that, so far from being a blemish in her character, it is necessary to its consistency; that it was natural for her to give away her heart as soon as she found a suitable object, and that, in so doing, she was only acting out the promptings of her innocent disposition. This, however, forms one of the rare instances in which it may not be always safe to represent human nature in its most amiable simplicity; for it will not answer in the practical world, where we must restrain our natural impulses and exercise deliberation.

"We have not taken that limited view of Miranda which most Commentators have done, but the comprehensive one intended by the Creator in real life. We have regarded her as an example of purity, in which that which is considered by most as the essence, forms but an incident.

"Robert Troup Paine.

"Harvard University, October 14, 1848."

THESIS—ARTICLE XXXII.

"'THE ORIGIN OF OUR FRIENDSHIPS.'

"When man was created, he was endowed with certain instincts and propensities, both for the preservation of the individual and the perpetuation of his species. Such are hunger, thirst, the fear of death, parental and filial affection. This is all that would be necessary to man as an animal being, unless we include, also, the desire of property, or some instinctive propensity analogous to it. If the Creator had ceased here, He would have left the best part unprovided for, and there would have been but little difference between a man and a dog. But, the Creator intended man for a higher sphere, endowed him with intellectual powers, and gave him appropriate propensities for the exercise of those powers. Among these is the principle of curiosity, the desire of property, the desire of power, and others analogous. Had the Creator gone no farther than this, man would be able to elevate his mind above sublunary things, and, moving among the stars, to have become acquainted with the beautiful symmetry of the Universe. But, had He stopped here, how faint an idea should we have had of the passage, 'God created man in His own image?' If Phidias, in his

statue of Olympian Jupiter, had omitted the head and shoulders, his work would have been about as complete as the image of God would be, if man had only intellectual endowments. But the Creator is a better Designer than to have committed such an error as this; for, to man's intellectual faculties He added one still higher, the moral faculty, and associated with it peculiar and appropriate propensities, such as gratitude, compassion, patriotism, universal benevolence, jealousy. Still there is another thing needful to complete His work, without which the moral faculty would be in a very imperfect state, and man could claim very little resemblance to that God, Who, Scripture says, 'is Love.' But it has pleased that God, in the formation of man, to give him, also, the spirit of *love* and *friendship*.

"Thus, we think that the true origin of our friendships must be referred to an ultimate fact in our nature. Still, however, like other endowments, it may be called forth and modified by circumstances. Owing to those influences, and the peculiar nature of friendship, it can exist in its full extent and purity among comparatively few. But this should be no argument against its being an inherent principle of our nature. It is not necessary to this conclusion that it should be generally manifested, but generally possessed. We might equally say that parental affection is not an instinctive principle, because parents do not always exercise it, as to deny the constitutional nature of the other for a like reason. Indeed, however latent it may be, it is common to all, or there could be no reclamation of

the hardened sinner. It must therefore exist in the breast of a Nero as well as of a John.

"As to the circumstances which have most influence upon friendship, we may say, in the first place, that, as this feeling, in its proper acceptation, can be exercised towards only a few, it will naturally be most frequent and intense among those who are most intimate, particularly such as are associated in their daily pursuits. Hence it is, that ties of the warmest friendship are found among classmates at College, particularly chums; so much so that he (as President Sparks said in his address) must be wanting in the finest feelings of our nature who would not grasp the hand of a Classmate with unusual zest, wherever he might find him.

"Secondly, friendship, as known to all who have enjoyed it, is strengthened by similarity of tastes and habits. This, too, is very generally exemplified among classmates, and among Christian brethren. There is often something here like what may be called a moral electricity. But, while they are bands of friends, respectively, the one may have only a formal respect for the other.

"Thirdly, the bond is more firmly united by our dependence upon each other. With what feelings do we regard him who smooths our brow in sickness, or comforts us with kind words when downhearted!

"How beautiful the summary by Pope, in the following lines: —

'Wants, frailties, passions, closer still ally
The common interest, and endear the tie.
To these we owe true friendship, love sincere,
Each home-felt joy that life inherits here.'

"ROBERT TROUP PAINE.

"Harvard University, September 27, 1849."

THESIS — ARTICLE XXXIII.

"'CICERO, IN A LETTER TO TREBATIUS, THEN WITH THE ARMY IN GAUL, LAUGHS AT HIM FOR HIS CHILDISH HANKERING AFTER THE CITY.'

"'There are, who, distant from their native soil,
Still for their own and country's glory toil;
While some, fast anchored to their parent spot,
In life are useless, and in death forgot.'

"The whole of this letter is nothing more than a paraphrase of 'the wise saying of an Eastern sage,'—'*Whatsoever thy hand findeth to do, do it with thy might.*' Yes, industry and perseverance are peculiarly the characteristics of him whom you can truly call a man. They alone are the guides to honor, to worth and true respectability. By them alone can man attain the highest end of his being. He may sometimes seek recreation from the busy scenes of life in those of fashion and elegance. He may do it, too, with profit and amusement. But, to be the

creatures of fashion, to live to-day regardless of to-morrow, is the act of the butterfly, which, sporting thoughtlessly upon the summer breeze, suddenly finds the variegated dust of its gorgeous wings scattered to the winds. But the creature of fashion and the butterfly differ in this respect. The latter is acting out the purposes of his being, while the former not only cuts short the brief span allotted to his kind, but spends it in a strange perversion of Nature's plans.

'In life he's useless, and in death forgot.'

"Another propensity, which is inconsistent with the true spirit of a man, is an excessive attachment, a childish respect for one's native spot. This is to be overcome only by the spirit of industry and perseverance, a firm determination to fight bravely the battle, wherever the scene of action may be. We do not mean to say that one should choke all warm feelings for the place of his birth; for we believe them to be consistent with the highest and noblest spirits, nay, perhaps one of their universal characteristics. How delightful is it when in a foreign land, engaged in the arduous duties of life, to now and then transport yourself on the wings of memory to the place where you have passed childhood's golden hours! What a balm does it diffuse over your manly toils!

"But, while we admire and sympathize with such a spirit, how differently, on the other hand, do we regard that slavish-

ness to one's natal spot, which disqualifies man to act in the drama of life. The former belongs to minds of greatness and energy; but the latter is always significant of weakness, and feebleness of purpose. The cases are much analogous to one's affection for his mother; for, while there can be no greater ornament to a man than a heartfelt care, and love, and reverence of her who gave him birth, still, upon whom do we bestow greater contempt than upon him who is 'tied to his mother's apron-string?' (See page 153.)

" Robert Troup Paine.

" Harvard University, June 20, 1850."

The following Thesis, written a little more than five months before his death, was found among his private papers, forwarded to his Parents from Cambridge. It appears to have been read before one of the literary Societies with which he was connected; and the Parents have printed it to show the nature of his contributions to those Societies, his expanded views, his aspirations after knowledge, his universal philanthropy, and as giving, also, a right construction to his Letters relative to the Cholera. (See page 153.) Coming from a Youth, it may go with the rest, too, in promoting sympathetic views in other youthful minds. The manuscript will be bound with the folio volume mentioned hereafter; as will be, also, those of *Articles* II. and III., and of the *Prayer* of his early Childhood.

The beginning is torn away. The subject is the Advantages of Travelling.

THESIS — ARTICLE XXXIV.

* * * * — "The world is filled with scenes to which spirits of every cast must respond with delight. Almost every step the traveller makes lays open to him a new theatre of pleasure, drawn either from the place itself or the associations with which he surrounds it." (Here again nearly a page of the manuscript is torn away.)

"To the Divine the land of Palestine, once the scene of the labors and adventures of the great and the good, must be a source of enjoyment which he can find in no other country." (Torn again.)

"Even the book-worm, should he ever be tempted to leave his closet, can find in other lands libraries where he is able to satisfy an appetite which the scanty means he enjoyed at home served only to increase.

"While to the universal traveller, to the man whose attention is fixed upon every thing, there is no place that has not a charm, the sublimities and the beauties of Nature, and the magnificence of Art, combine to form the spell which is strengthened by the variety they afford, and he, of all men, feels peculiarly the truth of the saying, 'variety is the spice of life.'

"But the pleasure of which travelling is the source is not

confined to the time actually spent in it; for the various scenes and adventures fill the mind with pleasing recollections which spread a smile over the countenance of the aged man, and gladden those days of which he might otherwise say 'I have no pleasure in them.' Travel, then, is to man a source of the most exquisite and rational enjoyment; one, too, most lasting in its nature. If this were all that could be alleged in its favor, how incalculable would be its benefits.

"We now come to consider our subject in a higher point of view; the value of travel as a means of the acquisition of knowledge.

"As a certain degree of book-learning greatly enhances the enjoyment of travel, so that, in its turn, must vastly increase the stock of information which has been obtained from books. This benefit is extended to men in all the departments of science and literature. It is in this way, alone, that the naturalist can be successful in his labors. Nature to be described must be observed. Before her secrets can be published to the world they must be discovered. It was thus that Pliny, Buffon, Audubon, Wilson, and all other great naturalists, have become so intimately acquainted with Nature, or certain departments of Nature, and have gained that fame which so justly attaches to their names. The chemist, too, and the natural philosopher, now in the laboratory or the studio, examine more or less into the laws of Nature; the one, those which concern the particles of matter, the other, those which regulate huge masses. But

when they come from their retirement, and go forth into the world, the great Laboratory of Nature, they then observe the operation of those laws, and are able to see a demonstration of their reasonings.

"But, although the chemist can now conduct most examinatious successfully in the laboratory, it was not so in the beginning; for the first examinations had to be made upon Nature herself, or, rather, by the experiments which she performed; as the laboratory is ouly a humble imitation of Nature. When the chemist, by means of re-ageuts, decomposes a certain compound into its elements, or unites them again to form a new compound, he merely imitates what goes on in the world around us on an extensive scale; or, when by the heat of his furnace he breaks the union between the particles of matter, it is but an imitation of what is carried on by the great internal fires of the earth. Had it not been for the travels of such men as Black, Berzelius, Davy, and Humboldt, where must have been the sciences of chemistry and natural philosophy; especially chemistry, which, although now one of the most advanced, must otherwise have been still in its swaddling clothes.

"To the botanist travel is of peculiar advantage. It needs no argument to show that the first knowledge of the beautiful order which exists in the vegetable kingdom must have been derived from the observation of living plants; and, although one may now obtain much information from an examiuation of herbariums, yet who shall say that labors spent upou fresh and

verdant Nature are not crowned with much greater success than those bestowed upon the dried-up and mummified specimens of which botanical collections are composed!

"To the geologist travel is indispensable. He has to do, not with any particular stratum in any particular place, but with the general conformation of the earth. He has to observe many different strata in regions remote from one another; and, by comparing those that he finds in one with those that he finds in another, he makes deductions, and arrives at general conclusions with regard to the whole.

"I cannot dismiss this part of my subject without speaking of the physician, a character in whom many of us may hereafter be particularly interested. If he be a man of observation and correct judgment, travel must be to him a great source of improvement. It is thus he can become acquainted with all diseases and all stages of the same disease. Thus he enters into the philosophy of morbid nature, and what to many of his profession who have been less favored with opportunities appears to be wrapped in mystery, is to him perfectly plain and simple. It was thus with Hippocrates and Galen, and most others whose names stand forth in bold relief in the great Temple of Medicine; and thus it must be with most of those who hereafter shall wish to follow in their paths.

"It must not be imagined, however, that the benefits of travel, in this respect, are confined to the individuals themselves. The world at large has a share in them; for the

researches thus made, and the information thus gained by the naturalist, the chemist, the philosopher, and the geologist, are not allowed to be imprisoned in their brains, for each vies with another in the respective sciences in publishing to the world new truths ; thus affording an opportunity to multitudes of others, less favored with the advantages of travel, of gaining a general knowledge, though by no means so extensive as when the study of their works is accompanied by actual observation of Nature. What is it, too, more than the knowledge first acquired by opportunities of travel, aided by the art of printing, that has served to dissipate the thick shades of ignorance and superstition, so characteristic of the middle ages, and diffuse that general information by which we are so happily distinguished from all who have gone before us ?

" But, it is not in the knowledge itself that these benefits end ; for it is the application of this knowledge which constitutes many of the useful arts to which we owe so many of the outward comforts and blessings of life. Here, again, it behooves me to recur, above all others, to the physician, whose personal knowledge forms so small a consideration when compared with the smiling looks, the ruddy cheeks, the happy firesides, which hail him as the greatest benefactor of his race — as truly 'the man of God.'

" In treating of the second part of our subject, then, we have considered the direct benefits of travel to the individual himself, either as an opportunity of discovering new truths, or

as a means of facilitating their study from books; also, of the advantages accruing to the world at large from the diffusion of this knowledge, its application to the useful arts, and, above all, its influence on the practice of medicine.

"But let us go one step higher, and view our subject in a still nobler aspect; the effects of travelling upon the mind. Here, then, what a mighty difference between the man who shoulders his carpet-bag and the man who trots the baby! How expanded the mind of the former! How broad his ideas! How liberal his views! How changed the whole inner man from the time he first crawled forth from the narrow limits of his domicil! He not only must have the superiority, but must feel it. The traveller must regard the man whose world has been his house very much in the same light that the Senior looks upon the Freshman; with feelings, however, of pity, never of contempt — for the man who has never travelled may be truly styled the Freshman of the world. But let us pursue the matter a little more in detail.

"First, then, travel serves to free the mind from the shackles of bigotry, a spirit one of the most universal yet the most conceited, most selfish, that the human breast can harbor. The man, whose ideas have been enlarged by travel, can have no fellowship with the narrow-minded who condemn all others who happen to differ from them in belief or opinion, even upon the most trifling subjects, and this, too, in the most unimportant ceremonies of Religion. The traveller learns to look through

the outward form to the spirit of which it is the manifestation; and, while he himself adopts a certain creed, and engages in certain acts of devotion, he extends that charity to others, who differ from him in either, that he would have others extend to him; bearing in mind that it was not ordained that all should think alike, and that the same spirit of devotion may be expressed by totally different acts.

"But his views extend, in this respect, still farther than the different sects of his own Religion. They extend to different Religions. He has seen the Hindoo sacrifice himself beneath the car of Juggernaut, the Chinaman prostrate himself before his God Josh, and the fire-worshipper do homage before the hallowed flame. He has reflected upon the various pictures before him; he has pitied these creatures of superstition, and wished them a thousand times the advantages which he has enjoyed. But he penetrates beneath the outward acts, and finds them prompted by the same zealous spirit which actuated the breast of the most pious saint, and he certainly cannot doubt of its acceptance.* He finds, moreover, not only the spirit of all Religions to be the same, but also their object, namely, the homage of a Being superior to man, and upon Whom man every where feels himself dependent. Thus he unites under

* Our Saviour appears to have gone much farther than this in his compassion of ignorance:—"*Father, forgive them, for they know not what they do.*" It is a godly example for us, not only of forgiveness, but that we should "*Judge not according to the appearance, but judge righteous judgment.*" Also, *Romans*, chapters 2, 5, 14.—[The Parents.]

the same bond of brotherhood not only all sects of the Christian Religion, but all religions. Not now, as perhaps once he did, does he look upon his own sect as the privileged few, but sees even in the sincere pagan a fellow traveller to the Land of Bliss. Not now does he look upon the Object of his worship as taking pleasure only in the incense offered in the temples where his own creed is preached, but as a Being

> " 'Whose Temple is all space,
> Whose Altar, Earth, Sea, Skies;'

taking delight in all the incense that rises from this great Altar; a compound perfume, in which that offered by each creed, sect, kindred, or tongue, forms one ingredient.

" But, not only are the views of the traveller himself thus enlarged, but it is through him that the same spirit of liberality must be diffused in the world, that hostility between different bodies of Christians, arising from the spirit of sectarianism, must be finally quelled, and all sects be brought to feel that, although they are apparently different, they are essentially the same, and have one common object. It is through the traveller, moreover, that the tirades against the world and its innocent pleasures must be suppressed; for certainly no one but he who has never seen the world can give vent to such language as is too common, but which, to say the most, is a poor compliment to the Creator.

" Not only, then, does the traveller become freed from big-

otry, but his ideas upon all subjects become extended, and, among others, upon that of happiness. All of you must have met with multitudes of those who think that none can be happy who are addicted to different habits from them; who follow a different occupation, or are placed in different circumstances; who live under a different government, or inhabit a different clime; in fine, that they and a few others, who live in the same manner and are situated the same as they, are the only happy of the Earth.

"There is another class, too, with which all must be more or less conversant, who are continually thinking, 'Oh! if we only had this,' or 'we only had that, how happy should we be!' Perhaps it may be wealth, power, knowledge, or a particular combination of outward circumstances, in which they conceive this treasure, happiness, to dwell. But the traveller sees the delusion of such spirits. He finds that happiness has no particular home; for the tenant of the frigid zone proclaims it as his own,—

> "'Extols the treasures of his stormy seas,
> And his long nights of revelry and ease.
> The naked negro, panting at the line,
> Boasts of his golden sands and palmy wine,
> Basks in the glare, or stems the tepid wave,
> And thanks his gods for all the good they gave.'

"The traveller finds that happiness may be possessed alike by all, the learned and the ignorant, the high, the low, the rich

and the poor; that neither education, nor outward circumstances, can bestow this precious gift, that alone

> " '——— content can spread a charm,
> Redress the clime, and all its rage disarm.
> Though poor the peasant's hut, his feasts though small,
> He sees his little lot the lot of all;
> Sees no contiguous palace rear its head
> To shame the meanness of his humble shed;
> No costly lord the sumptuous banquet deal,
> To make him loathe his vegetable meal;
> But calm, and bred in ignorance and toil,
> Each wish contracting, fits him to the soil.'

"Thus the traveller finds the great means of happiness provided in our nature; so that, wherever he goes, among men of whatever mode or condition of life, he still meets with the merry heart and the cheerful look. The whole world, in fine, seems to him a Winnipisseaukee.*

"But, it is not only with a part of our nature with which the traveller becomes acquainted. The whole of it lies before him. He sees the original, in the correct copy of which rests the fame of the great Shakspeare. What more interesting! What more elevating than the study of human nature! To see the working of the passions, nay, of all the inward springs

* Probably the true Indian name of the Winnipisseogee Lake, and expressive of the beauty of its scenery, "which is considered superior to any thing else of the kind in the United States." The Lake is twenty-five miles long, and ten broad, abounds with fish, and contains 365 islands.—[The Parents.]

of action; to watch the actions of others, and from them to go to the motives of which they are only the manifestation; to follow on the one hand hypocrisy, knavery, and intrigue, through all their forms, and then to turn to all that is great and noble; and, in viewing others, as in a mirror, to see yourself—thus being able, literally, to fulfil the the precept of the philosopher, *Γνωθι σεαυτον.*

"It remains now to consider the benefits of travel to Society. As the good of mankind is of paramount importance to that of an individual, and as every individual forms a part of society, we rank the advantages which may come under this division of our subject as first in importance. Travel serves, then, to bring all orders of men together. It is thus the educated and the ignorant, the monarch and the dumpling-woman, meet in social intercourse. It is needless to say how much this brings all classes into their natural relations, and to realize more forcibly the tie of common brotherhood; while this serves to create general good feeling, and would be particularly the case if what formerly was known by the 'ties of hospitality' could now be carried out. But the enormous increase of travel has rendered this utterly impossible in many places; so that, instead of becoming a private guest, the traveller takes shelter in the public house. Still, there is many a wild sequestered spot to which the traveller, seeking for novelty, winds his way, and greets the peasant's hut with his cheerful presence, partakes of the frugal board, and relates a merry tale to which the rustic,

ever and anon, proclaims his satisfaction by exclamations of wonder. It is this, moreover, that serves to unite all nations and kindreds, all ranks and conditions, in one common interest, and makes each feel his dependence upon the other, that in union is true prosperity. It is this feeling that has done so much, of late, to improve the condition of society throughout the world. It is this which, when it has consummated its work, must finally unite, firmly and everlastingly, all the families of the Earth under the bands of Peace.

"But, as you are now saying in your hearts, 'Quousque tandem abutere nostra patientia,' I must halt in my career, bearing in mind 'the wise saying of the Eastern Sage,' *Μεγα κακον μεγα βιβλιον.*

"Robert Troup Paine.

"September 20, 1850."

THEMES WRITTEN AT COLUMBIA COLLEGE GRAMMAR SCHOOL.

The following Themes were written by Robert while at the Grammar School of Columbia College. Some of them would have been omitted, had it not been the particular object of his Parents to exhibit the unexampled disposition of the Child to carry his moral and religious feelings into the whole, as well at the Grammar School as at the University, and when, at the buoyant age of his companions, he was little likely to have been encouraged by the sympathy of many. Nor was he ever prompted to do this by his Parents, nor would he ever receive any aid in his Compositions. He was singularly independent in this respect; often writing them without the knowledge of his Parents, so that several of them, as those upon "Home," "Night," "Christmas Holidays," were never read by his Parents (as they can recollect) till after his death.

It will be borne in mind that his education was begun late in his childhood, and the hope may be expressed that what is juvenile in the Compositions, if not adapted to maturer minds, will be attractive and useful to the young.

THEME — ARTICLE XXXV.

"'HOME.'

"There is implanted in the breast of man a feeling of fondness for his country, for his native town, and for the place where he has passed his early days by the social fireside in the bosom of an affectionate family. This is observable in all nations, kindreds, and tongues, from the time when Adam, with his consort Eve, was driven from the earthly Paradise, to the present moment. You may even distinguish it, in some degree, in the Arabs of the desert, and in the wilder savage. You may see it in the ignorant idolater as well as among enlightened Christians; among the inhabitants of the Pacific Islands as well as the noble-hearted Americans. This feeling, moreover, is not limited to the human race. Brute animals have a fondness for their home. They cling to it, they flee to it as a place of safety.

"The comforts of home are innumerable. It is there that wants are supplied, and wishes are gratified. There, are friends to pity in calamity, and afford us comfort in sickness and misfortune. There, we have the society of our parents till the cold hand of death severs the tie, and the spirit returns to the God

That gave it. Time, at length, may behold *us* sitting in the midst of many children.

"This affection for home is displayed wherever man may be; in whatever land his lot may be cast. Go with him to the battle-field. There, his dear family and sweet home are ever uppermost in his mind. There, amidst the roar of cannon and clashing of swords, the pleasant scenes of his boyhood, while under his father's roof, form the subjects of his reflection. He remembers those hours when he was a stranger to sorrow, and grief had not as yet descended upon his brow. He remembers his boyish sports; and carrying his thoughts back to those times long since gone by, he will even now imagine himself one moment as he had been engaged in the game of ball, at another taking a part in the chase, and at another pulling out from the sparkling brook the spotted trout. Then his family will rush again upon his mind, and he is encouraged to fight manfully. Knowing that both his and their safety may depend upon his valor, he fights for his life, his country, and his home. Follow him to whatever quarter of the globe you please, and under any imaginable circumstances, you will see the same anxious concern for his family.

"We can plainly discern, from a little observation, that this is merely carrying out the great design which the Almighty has made for the happiness and well-being of His creatures; for it is not only true of the whole human family, but each tribe of animals, and every species of vegetables, have a climate and

food adapted to their subsistence. Even this latter condition is seen among certain tribes of men. Take the black African from his sunny clime and carry him to the frigid zone, he will soon pine away, and pale death will soon spread its mantle over that face which a short time ago was delighting in a scorching climate. So take the orange from its native country, where it is a green and flourishing tree, and attempt to cultivate it in an atmosphere of the Middle States, it dwindles into a shrub. The same principle is carried out in the two living kingdoms.

"It was the comforts and attachments to home that our Saviour beautifully referred to in the finest and most instructive of His parables. The prodigal son, having wasted his living in a far country, came at length to himself, and was compelled to say—'How many hired servants of my father's house have bread enough, and to spare, and I perish with hunger.' It was then that the blessings of his home, and a father's care and watchfulness presented themselves to his mind, as a reprover of his wickedness and folly; and he at length broke forth in the resistless eloquence of woe. 'I will arise, and go unto my father, and will say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants.' See now, even before he reaches the house he begins to realize the blessings of that dear home which he thought so little of before; for while he is 'yet a great way off,' his ever affectionate father runs to meet him, falls upon his neck and kisses him. He gives

him no reprimand, but tells his servants to bring forth the best robe and put it on him, and to put a ring on his finger, &c.

"Here is a picture of home painted by the Saviour Himself. But this parable would not confine the mind to earth. It would lead it far above the stars, into regions of never fading bliss. It has a higher aim than merely to describe an earthly scene; for, under the type of the affection of a parent, who receives with demonstrations of the greatest joy his penitent son, and again numbers him in the bosom of his family, is shown the boundless mercy of our Heavenly Father in pardoning, and even blessing with His Holy Spirit the sinner who is truly sorrowful for his faults; and, under the symbol of the comforts and pleasures of an earthly home, compared with being an outcast in a distant land, is shown the enjoyments attendant upon the path of duty, and contrasted with the wretchedness that accompanies that of wickedness and folly; for 'the ways of wisdom are ways of pleasantness, and all her paths are peace.' From this single parable there is more instruction to be derived than from fifty sermons, or ten thousand novels. Such is the conciseness of Scripture. There is often to be found in a few lines what man would spin out into volumes and volumes. As a standing proof of this, take the very commencement of Holy Writ, that beautiful and sublime chapter concerning the Creation of the world, which stands unrivalled in the vast field of literature. This conciseness is, in my opinion, one of the greatest evidences of the Divine origin of the Bible.

"But to return more to our subject. Great and innumerable as are the blessings of home, still how many are there who are not aware of the favors they are continually receiving from their Creator, and from their kind parents, and whose unnatural hearts are perfect strangers to love; but the time will come when they will repent in sackcloth and ashes. That time will be when those blessings have fled away as the noonday shadow — gone to return no more. Then will they rise before the offender, in battalions, to remind him of the ingratitude of his early days, and floods of tears will roll down his cheeks as he reflects upon a mother's anxious care or a father's watchful eye, and in the grief of his heart he will smite upon his breast, and exclaim — 'God be merciful to me a sinner!'

"'Why does the mind, where'er we roam,
Cling to the spot our earliest home?
The hearth, the board, the social glee,
Are fondly kept in memory.

"'The little group, so thoughtless, gay,
The pastimes at the close of day,
By grief untouched, unknown to sorrow,
No sad forebodings of to-morrow.

"'The mild rebuke in kindness given,
The lips that taught the way to Heaven,
The watchful eye, the anxious care,
The love unfeigned — all, all were there.'

"Robert Troup Paine.

"Columbia College Grammar School, April, 1846."

THEME — ARTICLE XXXVI.

"'NIGHT.'

"Night may be considered under several significations, some of which are distinguished by comforts, pleasures, and blessings, and others by woes. First in order comes the natural night, and the great uses for which it is ordained. This appears to be the season designed in the economy of the Creator for reviving languid and drooping Nature. Who can declare its seemingly miraculous power? The animal kingdom, fatigued, worn out, in the brevity of a day; the weary limbs, the broken heart, the deathly looks, the feverish skin, drooping vegetation, the parched earth and the fading leaf, all lift up their voice to Heaven, and cry for rest and refreshment; and while the word is yet in their mouths, Night, in her mission of mercy, is fast advancing, bearing healing in her wings, in her right hand 'Nature's sweet restorer, balmy sleep,' and in her left the dews of Heaven. In the morning, how is the scene changed! The fatigue, the stupor, the listlessness, that a few hours before held undisputed sway, are now turned to vigor, and universal mirth and happiness. This, succeeded by the early beams of Phœbus, shining with sparkling lustre upon the drops of dew, as they cling to the verdant grass, or hang suspended from the tender leaf; the

warbling songsters, and the cheerful song of the merry haymakers, serves to produce a scene which truly shows forth the mercy and the loving kindness of Him Who ruleth among the children of men, and to describe which, in its proper colors, would be beyond the power of angelic tongue.

"But that is not all. Look at the canopy of Heaven. What a sublime, beautiful spectacle, with its silvery studs! Even to the thoughtless or uneducated the glittering points are objects of admiration in their external appearance alone; but the man of reflection discovers in them the sublime as well as the beautiful. In them he can see his Maker; in them he can see reflected, as in a glass, his own comparative littleness, and he is lost when he considers that those bodies, which appear to be but specks, but mites, are suns, in magnitude and splendor like our own, and that, around each of them probably revolves a planetary system, 'guided' like 'Arcturus and his sons.' His wonder increases when reason and analogy lead him to reflect that each of these worlds contains as many, and, perchance, many times as many inhabitants as our own favorite Earth. But what can he say when he turns his eyes to the milky-way, to the nebulæ, and considers that their light is produced by the confused light of myriads of separate stars, more distant, perhaps, from each other than our sun from Sirius, and which, like those that shine by themselves, are as many myriads of suns, around which also revolve systems that are probably inhabited by innumerable beings like ourselves! Thus, he soon finds

himself lost in the immensity of space; lost in devotional feeling. And, surely, these thoughts should be enough to break the pride of science, or of the most haughty and cruel tyrant. If only indulged, they must lead the vainglorious to more humble views of themselves, and all earthly greatness must appear to them an insignificant thing. For what is a Newton, or the greatest monarch, when weighed in the balance with countless myriads of rational beings like themselves! These are the greater wonders, wonderful as are the tributary spheres. What exalted ideas must, then, be entertained of Him Who spoke but the word, and they sprung into existence, and Who, ever since their Creation, has continued to rule the motions of the heavenly bodies, and to shower His blessings upon every creature, thinking not even the meanest insect beneath His notice, or unworthy of His Almighty Protection. And what an encouragement to every human heart to know, that, although it is but one among so many countless myriads, not one good thought, not one good word, will pass unobserved, unrewarded, by Him Who is righteousness itself.

"But we must not stop here. Although the stars and the planets are the first things in Creation that attract our observation, and are best calculated to draw off the mind from earth, shall we find nothing to admire, as a munificence of Night, in the trailing or hairy comets, no instruction to draw from those mysterious bodies, about which, although passing so near the earth, we know nothing as regards their composition, or the

purpose for which they were designed — no analogy whatever to guide our inquiry? That remains known, unthought of, to the Mind alone by Which was first formed the plan of their Creation. They startle us with their appearance, they confound us with their disappearance.

"And shall we not add to our nocturnal view that soft and gentle light which rests upon the northern horizon, on a still evening of Autumn, or flashes up to the zenith, and which defies the pencil of an Apelles, or the pen of a Virgil or a Homer? No heart has been obtuse to this, nor will it ever cease to be the admiration of all who behold it. The literary will continue to describe it, and the scientific more vainly to fathom its objects. Or shall we pass in silence the fiery meteors, as they shoot athwart the heavens, or as others descend like a shower of stars? To the contemplative mind there is no one of them that does not yield the richest instruction, or improve his heart; and to every observer they are among the wonders of the Night.

"After subjecting these wonders to our deliberation, we may truly say, that the book of Nature is most voluminous in the heavens, and may well exclaim with the Psalmist:

"'The heavens declare the Glory of God, and the firmament showeth His handy work.'

"Robert Troup Paine.

"Columbia College Grammar School, Jan. 11, 1847."

"N. B. To be continued."

THEME — ARTICLE XXXVII.

"'NIGHT.' — CONTINUED.

"Night is the season most adapted to silent meditation, self-examination, fervent prayer, and thanksgiving; for, the world shut out, and harassing cares banished from the mind, the heart must be better qualified for holding communion with its God, and the Christian alone within his closet, or surrounded by his family, while perusing the sacred pages of the Bible, or engaged in prayer, must feel a degree of reverential awe and holy fire pervade his heart, which the noise and bustle of the day can never inspire, but which, on the contrary, only tend to drive out all serious thoughts, holy desires, and emotions of gratitude. Or, when laying his head upon the pillow, how often are the misdeeds of his past life, the unbridled tongue, the idle hours, profaned Sabbaths, injured neighbors, and the slighted widow, wont to rise in legions before him; and, while reflecting upon these, his countenance is changed, his thoughts are troubled, his mind is completely overcome with grief that he should have thus pursued a perverse course, notwithstanding the many blessings which had been daily showered upon his head — a grief which no tongue can utter, no words express, which can only be felt by its unhappy victim. Sleep goes from him and leaves

him tossed upon a troubled sea of anguish, until he has sincerely repented, acknowledged the goodness of Heaven in not cutting him off in the midst of his career, but thus enabling him to see himself and to form new resolutions for the future, and, smiting himself upon his bosom, has prayed God to be merciful to him a sinner, and to enable him to direct his steps aright.

"Night, however, in the case of many, presents an entirely different picture from that described above. Its shades are particularly grateful to the murderer, the thief, and to all others of a malicious character. How many a blade has reeked with the life-blood of the unwary! How many a traveller robbed, stripped, then left alone; no one to bewail his misfortunes or to take vengeance on his cruel oppressors! How many a quiet citizen has been despoiled of his goods, or been waked from his slumber by the crackling of merciless flames — overwhelming some, scarcely sparing others! How many women have been compelled to forfeit their virtue and honor, by some lascivious scoundrel! And all these offences perpetrated under those visible glories, those eyes of Heaven, which, if they see not, are not less significant of an All-seeing Providence. But Night shuts out the vision of man, and therefore the wicked 'prefer darkness to light because their deeds are evil' in the sight of man. It appears, indeed, to be the season best suited for the exercise of any predominant passion, whether good or evil. In one case, however, its influences are upon the soul; in the other, it merely affords opportunities. It is probably from the latter

circumstance, that the ancients made Night the mother of discord, fraud, and many other vices. The Romans personified her under the name of *Nox*, and worshipped her as one of the earliest deities. She was regarded as the mother of Day, and Dreams, and Death, and black sheep were offered to her as the mother of the Furies. We read, also, that the Cock was sacrificed to her, as that bird announces the approach of day. Other things are said of her, which have, also, their significant meaning. The ancients paid her homage, no doubt, out of respect for the relief which she brings to weary and drooping Nature; for, although she was considered the parent of so many evils, and herself a daughter of Chaos, she was also looked upon as the mother of mankind and of all other gods. But, let us return our thanks to Him from Whom she cometh, in connection with every other good and perfect gift.

"Robert Troup Paine.

"Columbia College Grammar School, Jan. 25, 1847.

"N. B. To be continued."

Other essays upon Night were written, but of which fragments only remain. In one of them he considers Night "as applicable to that state of the mind which is darkened by ignorance, or debased by superstition, cruelty, and vice."

THEME — ARTICLE XXXVIII.

"'CHRISTMAS HOLIDAYS.'

"The holidays commenced on Tuesday, December 23, 1845. The afternoon was agreeably spent in purchasing presents for my young relatives and friends; and when I returned home with my freight, a stump of a clay-pipe and a little beard was all that was necessary to make me pass for that good and venerable old friend, Santa Claus. There was certainly no lack of toys; for kaleidoscopes, dogs, rattles, whistles, trumpets, smelling-bottles, paint-boxes, and other things which once gave happiness to myself, 'were thrown over my back, and I looked like a pedlar just opening his pack.' The evening, I may truly say, I spent in joyful anticipation of the ensuing days; for these were all that employed my thoughts, nay, I seemed as one robbed of all the powers of his mind. I then retired to my couch, where I spent the awful silence of the night in calm and peaceful slumber.

"The next morning I steered my course to Brooklyn, and, on my way thither, I observed nothing worthy of record, except the fountain in the Bowling Green, the appearance of which was truly sublime. The huge mass of rough and ponderous stones,

piled up in confusion, and which received but little adornment from the falling jet, was now decorated with a most splendid variety of icicles, some of them huge at their root and gradually tapering to a point, in some places resembling frozen foam, and the basin around one mass of ice, excepting here and there a leaden pipe was seen projecting through the frozen sheet, sending forth small columns of water, which served as a beautiful contrast with the surrounding objects. This was due to the accident of frost, which had thus changed a rude mass of stones into a magnificent spectacle.

"Thus each season has its peculiar characteristics and enjoyments. Beautiful, however, as all this appears, it loses nothing as Spring advances, and yet the latter season brings a joyful contrast; for, then, as the fetters fell from Peter while in the dreary cell of a prison, so Nature seems, as it were, to break loose from the rigid chain of Winter. The trees shoot forth their buds, the young plants peep above the ground, a mantle of green takes the place of the snowy-white. Now, too, the lambs may be seen skipping joyfully around their dams, the feathered warblers return again to pay us their annual visit, and to delight us with their songs while returning praise, as it were, to their Creator and Preserver. But Summer soon follows, with new sources of happiness, completing what Spring has begun, and presenting Nature in all her gayety. All is a scene of amusement and pleasure; which may be universally realized in the squirrel when jumping with transports of joy upon the tops

of the stately trees, or the robin on some low bush pouring forth his melodious music.

"'See o'er the hills advancing,
Like youth in morning prime,
In verdant robes adorned with flowers
We hail the Summer time.
Her voice is as the voice of song,
A hymn at opening day;
The echo of a thousand lyres
As evening fades away.

"'The tall acacias waving
Their feathery plumes on high,
The maple, and the mountain ash,
How lovely to the eye!
The cedar, in her fadeless green,
The elm's luxuriant shade,
With all the wilderness of bloom,
So richly now displayed.

"'While roses blush in beauty,
And lilies fair unfold
Their glossy leaves of various hue,
White, orange, blue, and gold;
The peony, with drooping head,
Has bloomed a transient hour;
Now gently shaken in the breeze
Descends a crimson shower.

"'The fragrant pink, of every shade
From deepest red to pale,
And sweet-brier, with its thorny stem,
That scents the passing gale;

The luscious strawberry crowns the board,
And ripening cherries say
The gatherer's hand may well be filled
Upon some future day.'

"Autumn comes, and again how changed the scene, and yet every thing to gladden the heart. Nature gives up new beauties in the yellow sheaves of corn, and in various other rewards of agricultural industry. The birds, it is true, take their departure, but only for a season, and we know it is for hopes which they cannot realize with us. Oh! how astonishing is all this! Who does not behold with admiration such a scene of instinctive movements,—the long train of cackling geese, soaring in the dim regions of space, and the martin and the swallow gone on a determined day! What tells them of the approach of cold and famine? What guides their unerring way? They understand not the movements of the heavenly bodies; they have no landmarks for their undeviating course. They have no wisdom, no reason; and, although we call it instinct, it is a knowledge from on high that the season of death (if I may call it so) is at hand in our clime, but that beyond our borders are sunny lands of enjoyment; and is not the same Almighty Hand observable in guiding their course through the trackless paths of air? And what a lesson to man! If God so take care of the birds, will He not much more take care of you, 'Oh ye of little faith?' If He have not given to man that amazing knowledge through which He directs the migration of animals in

their pursuit of happiness, He has told him of a far better Country, and marked out the path to that Land of Promise. So let the Bible be our guide, and lead the way to a more blessed place than this, and let our praise, as incense, rise to the King Messiah.

"True to the harbingers, winter comes again, and again the joyous youths are skimming, with their iron shoes, the surface of ponds, crossing each other's path as intricately as the Asteroids intersect each other in their annual revolution. Such are but hints of what we see, and well may they lead us to exclaim, Oh God! 'manifold are Thy works, and in Wisdom hast Thou made them all.'

"I returned from Brooklyn at one o'clock, and at half past three I went to dancing-school. The question has often been asked, is dancing useful? Does it give grace and ease to the movements of the body? Were I to decide this point from a view of my own case merely, I should answer no; for I have perceived no such effects upon my own person. Is it beneficial to health? The response is, not so much as the more lively and animating amusements of the day. Nay, it is rather injurious in the mode in which it is now often conducted. In hot rooms, and at late hours. Oh, the folly! Oh, the madness! Although it may not have any pernicious effects on those who only seldom indulge in the practice, it is otherwise with those who make it a habit; for it is apt to sow the seeds of an early death, especially in females, soon weakening the frame of its

wretched victim, and causing her to pass the remainder of her days in sickness and sorrow.*

"I passed the evening of this day at a friend's house, in reviewing and anticipating; and after a night of sweet repose, I awoke just as rosy-fingered Aurora shed her first beam over this happy land. It was Christmas, 'merry Christmas!' And while I repeat it, methinks I hear a startling sound—not of mighty rushing waters, not the rumbling of an earthquake, nor the whirlwind—but the voice of an Angel, saying, 'Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born, this day, in the city of David, a Saviour, Which is Christ, the Lord;' 'And, immediately, a heavenly Throng, singing, Glory to God in the highest, and on earth peace, good will towards men.'

"As this day should not be considered as one to be wholly devoted to sport and amusement, I attended Church in the morning. Why, indeed, should not this day be held sacred, as the one on which our Lord, for our sakes, took upon himself the form of a Servant, having not where to lay his head? The text was appropriate—'Great is the mystery of Godliness; God manifest in the flesh.' Yes, Christ is equal with the Father in the eternal Godhead. Still, His Father is greater than He; but only so in the temporal and human acceptation. With the Holy Ghost, they are separate Persons in the Trinity; and yet

* Robert was always much averse to the dancing-school, and was soon withdrawn from it. He had always, too, equally a dislike of gay society, and steadily avoided it.

all Three are One. This is the mystery; and yet it is no greater than Self-existence. And do not the Character and teachings of our Saviour bespeak Divinity? Is any thing 'impossible with God?' Nevertheless, Jesus Christ, Who never but once before was seen by mortal eye, did, on this day, throw aside His robes of Glory and became a Babe; a Babe, not laid in a king's house, not rocked in a cradle of silver or gold. No, there was no room for Him even at the inn. What! no room for the Creator of the Universe! No room for Him Who formed the shining stars, that galaxy, those multitudes of nebulæ that adorn the nocturnal sky, and Who, in infinite Wisdom, marked out the orbits, and appointed the motions of the various planets and satellites! No, a manger was the only place for the Lord of Life and Glory! His birth was not announced to the monarch, nor to princes. It was not announced to the warrior, nor to the mighty conqueror; but

"'Shepherds, on Judea's plain,
Heard ye not the blissful strain,
When the messengers of light
Broke the silence of the night?'

"Therefore,

"'Let us chant the solemn lay—
Let us celebrate the day—
Hail with joy the auspicious morn
When the Son of man was born.

"'Then tell the wondrous story
Where rolls Salvation's wave,
And give Him all the glory,
Who came the lost to save.'

"In the afternoon I went to my Uncle E——'s, by invitation, where, after partaking of a sumptuous and social dinner, and after my annual distribution of presents, I amused myself for the rest of the day; now in the pleasures of conversation, now in the animating sport of dominos, now in the intricacies of chess. Among the choice presents which I received was a copy, in French, of Plutarch's Lives, in fifteen volumes, given me by my Mother. After ten o'clock I returned home. Sweet home! What place is there like home? It is here that our wants are supplied, and our wishes gratified; here we have friends to pity us in calamity, and to comfort us in sickness and misfortune; here we have the company of our parents, until the cold hand of death severs the paternal tie, and the spirit returns to the God That gave it. Oh, the comforts of home! But there are many, I say many, who appreciate not its blessings, until they have fled away like the noonday shadow. It is then that they rise before the offender, as it were in battalions, to remind him of the ingratitude of his early days, and floods of tears roll down his cheeks as he reflects upon a mother's care, or a father's watchful eye, and, in the grief of his heart he smites his breast, and exclaims, 'God be merciful to me a sinner.'

"'Why does the mind, where'er we roam,
Cling to the spot, our earliest home?
The hearth, the board, the social glee,
Are fondly kept in memory.

"'The little group, so thoughtless, gay,
The pastimes at the close of day,
By grief untouched, unknown to sorrow,
No sad forebodings of to-morrow,

"'The mild rebuke, in kindness given,
The lips that taught the way to Heaven,
The watchful eye, the anxious care,
The love unfeigned — all, all were there.'

"On Friday afternoon I paid a visit to the Battery, to look out upon the beautiful Bay, and listen, if possible, to the roar of the Ocean; that vast expanse of water which has withstood the ravages of time; the mighty chain of Continents, the sporting-field of Leviathan and his myriads of subjects; a wondrous spectacle that can infuse the utmost delight, or inspire the deepest awe in the breast of the beholder, or strike a deadly terror into the hardy and daring seaman. What thoughts and feelings must it awaken in the man, who, perhaps, is leaving for the first time his wife and children, to sail over its treacherous paths! It is then that he thinks of the uncertainty of life. It is then, perhaps, he feels the first spark of anxiety, or the first flash of love towards his relatives and friends. It is then that he feels his dependence on Him Who alone is able to rule the

billows and the storm. It is then he feels that he is powerless himself, and unless upheld by a more Mighty Hand, he must go the way from which he never can return.

"But, perhaps, he has none of these feelings. His heart may be of impenetrable stuff. And yet, what love cannot awaken, fear may do. Let but a storm arise, the rain descend in torrents, the lightning flash around him, the heavens roar above his head, and the billows sweep the deck, he will probably be as much affected as Constantine was when he beheld the blazing cross.

"In the evening I had company at home, and we passed our time very agreeably till the hour of rest. The next morning, in company with a friend, I directed my course to the distributing reservoir, and, just as Phæton was mounting the horizon, we reached the destined spot. It was an animating scene, and the long walk had imparted a fresh and lively vigor. I was not satisfied; but my companion left me for the City, while I went in pursuit of the enjoyment of a purer air, and, what might be gleaned from the country. It was not a scene, it is true, for the imagination of a poet. There was no carpet of emerald color, embroidered with flowers, and the trees were leafless. But I was treading upon snow that was not wanting in delightful associations; for I could fancy that, in another form, it had been but lately dashed against the stones of Patmos, tossed in the surges of the Atlantic, or rolled in the billows of the Pacific. All was as still as night, excepting, now and

then, the barking of some distant dog, which served as a beautiful contrast with the reigning silence. What was solemn and sublime in each increased the effect of each other. In short, it was a scene of the utmost pleasure that mortals can enjoy. I certainly cannot express, in words, my feelings on this occasion. Nay, it would require the melodious voice of an Archangel, or some other mysterious being from the Tabernacle of Heaven, to tell my thoughts, or my enjoyment during this solitary walk. Finally, I reached the second reservoir, but sought in vain for admittance at this early hour. I then retraced my steps, and when I reached home I had travelled more than eleven miles before breakfast. My dolphin* had passed the hour of ten. Late, indeed, for breakfast, but better for the walk. This, however, is not the usual opinion; for a full stomach is commonly supposed to be the best state for exercise, and an empty one the worst. But such is not my experience. Every step before eating animates the frame, and gives additional strength to the great organs of life; while, on the other hand, the useful effect of exercise, after the cravings of hunger are satisfied, is certainly diminished one half.

"A portion of the afternoon I spent in writing this Composition; an unimportant circumstance, like the rest, but it is the method which I have adopted for my subject. I may say, therefore, that I passed the evening agreeably in playing chess; a game which will endure till 'time shall be no more.' Why

* His watch, in form of a dolphin.

should it not? It is the game by which man is improved, the powers of the mind strengthened, and morality is even the better for it. It is the game that shows, at once, man's elevation above the brute. It throws open the best doors of society, insures a cordial welcome, and is a passport to a good player among all ranks of mankind. Strange to say, however, it has one peculiarity which accompanies no other intellectual pursuit; that is, after the body has been violently exercised, the mind, as a general rule, becomes disqualified for this great and glorious sport.*

"On Sunday morning I attended the Roman Catholic Church. This Church has been, perhaps, one of the greatest enemies to true and sincere Religion. At first sight, it may appear to be holy and undefiled; and there are many, I say many, who follow its precepts and doctrines, that have never applied themselves properly to see whether they be right or wrong. Indeed, it is of such unhappy and deluded individuals that this Church is mostly composed. On a little careful examination, however, it must be evident, one would think, to those who place any reliance upon the truth of the Scriptures, that it is only an ingenious system of idolatry, beginning with the worship of a fellow-creature possessed of no more understanding,

* At the age of twelve years, Robert played with accuracy and skill a part of a game (about twelve moves) with his back turned to the board. His parents moved the pieces; and here they arrested the game from fear of its effect upon his brain, and the experiment was never repeated. (See NOTE, page 10.)

and no more power than ourselves, and makes her an intercessor between the Son of God and man; when, too, every page, I had almost said every line of the New Testament, enforces it upon us, that Jesus Christ is the only Advocate between God and man, and that there is no one subordinate to Him. And, Oh, how terrible is the thought, and how deep the sin, that takes away from Him a portion of that high office, and bestows it upon a human being! Upon one who was chided for seeking Him when lost,—'Wist ye not that I must be about my Father's business?' And, Who 'answered them, saying, Who is my Mother?' Aye, and 'He saith unto her, woman, what have I to do with thee?'

"What means that incense, also, when it is expressly said, 'Incense is an abomination unto Me?' How mournful, moreover, to see the deluded victims bend the knee before a piece of wood in the shape of a Cross! True, it is said in defence, that they bow to the Saviour through that wood, and that the mind is assisted through the senses. This is not so considered in Heaven, for we read that, 'Abraham saith unto the rich man, they have Moses and the prophets; let them hear them. And he said, nay, father Abraham; but if one went unto them from the dead, they will repent. And Abraham said unto him, if they hear not Moses and the prophets, neither will they be persuaded, though one rise from the dead.' And so say I, neither will they be persuaded by any of these devices of man. Oh, how great is the deception that is here observa-

ble! But, if we admit that the enlightened are not beguiled, it is greatly to be feared that there are multitudes, not understanding the object said to be designed, bow in honor of the wood itself. Another awful and horrid practice is that of confessing sins to a priest, in the belief that through his agency their very crimes are blotted out in Heaven; or, should he say to them that they are not absolved, they are equally credulous. It is, however, said, that the priest does not exercise this interference, but merely declares to his subjects, when he considers them sufficiently penitent, that they are pardoned by the Almighty. Oh, the delusion, the great delusion! Who knoweth the mind of the Lord, or who can comprehend His ways? Who can know when a person is sorrowful for his sins; for repentance is the work of the heart, and not of the body, and who can search the soul of man save the Great I AM? Moreover, none can expect absolution, unless he entreat forgiveness at the Throne of Heaven in the Name of the Son of God. The priest, therefore, is only entitled to say, that, if repentance be sincere it is accepted by Him Whom the sinner has offended. But we must be charitable towards this Church, and believe that the blame rests greatly with its officers. And is it not perfectly astonishing, when we cast a glance at their artful plans for sustaining their religion, and keeping their victims under subjection? In the first place, they prohibit their congregation from reading the Scriptures, telling them that these writings are too holy for them to examine, and too deep for their minds to com-

prehend. Secondly, there are a multitude of deceptive forms, which are intended to inspire awe in the hearts of the people, and, we have reason to fear, more for the priest than for the religion. These, besides others, which neither my time nor your patience will allow me to state, are the devices resorted to by the officers of this Church. They have, indeed, the wisdom of serpents, but without the harmlessness of doves. (See page 192.)

"The text was uttered by the priest in so low a voice, that, probably, not a dozen in the church could have repeated it after him. The sermon, however, was an excellent one, except where the priest treated of Catholic persecution. He very coolly said that the Catholics had been the most persecuted people upon the face of the earth, that they had been driven into exile, burnt at the stake, and, in fine, had suffered every ignominy for the sake of their religion. Now, on the other hand, let us take a look at the Protestants, and see what cruelties they have undergone during the comparatively short time of their existence. Look at the pages of history, survey them well, and you will find them shockingly stained with the tales of Protestant suffering. You will find that the priest has mistaken Protestant for Catholic, and that all his sorrow should have been given to the former. By whom, I say, was all this cruelty perpetrated? Who was it that drenched the ground of England, and France, and Italy, with Protestant blood? To them we say, as Nathan said unto David—'Thou art the man!' Doubtless, Thou wilt

'let him be known in our sight by the revenging of the blood of Thy servants which is shed; and will render unto our neighbors sevenfold into their bosoms their reproaches wherewith they have reproached Thee, O Lord.'

"In the afternoon I repaired to St. Mark's Church, where Religion is taught in its purity. But, although this society is a portion of the Episcopalian, and the Church has been widely separated from Romanism from the moment it declared its secession, I am much afraid, from the spread of *Puseyism*, that it is gradually returning to papal tyranny and superstition.* But thanks be to God, if this course of things be arrested here, and the original purity of our religion again return, and the Church become firmly united by the bonds of friendship and fidelity.

"The remainder of the day was agreeably spent in pleasant conversation, chess, and dominos. How great is the descent from the former to the latter game. It is like standing upon a

* In Robert's record of sermons, to which reference has been made (page 28), after making a sketch of one delivered by the Rev. Dr. Anthon, at St. Mark's Church, on the morning of May 19, 1844, in which the Rev. Doctor took for his text—"For there is one God, and one Mediator between God and man, the Man Christ Jesus," and pointed out the fallacy of addressing prayers to the Virgin, and Saints, Robert finally remarks that, when the audience were leaving the Church, he "heard some one say that 'nobody would think of worshipping any being but God.' But it is probable she forgot the stir made by the Puseyites, who believe in prayers to the Saints, in the City of New-York. I think," he adds, "that this Sermon ought to be published."

lofty precipice and jumping to the pleasant valley below. One is all mind, the other all chance; one all silence, the other all talk. Neither, like cards, are used for the purpose of gambling. But, it must be said, in behalf of cards, that gambling is an abuse of the game, and has no more necessary connection with it than with chess, or the clerical game of backgammon. Amusement is one thing, and gambling is another. Perhaps I detest this crime as much as any of you here present. But I am considering the game of cards as it should be, according to the nature of the game itself. It certainly appears to have the objection of possessing temptations, as gambling has come to be connected with it. This, too, is not only a sin in itself, but leads to still greater ones; and the perpetrator, step by step, may at last find himself in a prison, or suspended from the gallows. Cards have, undoubtedly, led to such a series of offences; and but for them, men who would have proved good citizens, and useful to their country, have been gradually advanced from gambling to the highest pitch of crime. Card-playing is also liable to beget indolent habits; and indolence, without gambling, may plunge a man into the deepest wretchedness.

"Why these differences should exist among games, it is not easy for me to say. They are all upon one ground, considered as games; and yet some are used for gambling, while others are rarely perverted to that use. One may require as much skill as another, and afford an equal interest; yet the former is considered immoral, while the other is universally approved. The

distinction seems to be more artificial than natural; and it is probably in this usage that we must look for the morality of the one or of the other.

"Tuesday morning I took a refreshing walk before breakfast to the first reservoir. All was silent, except now and then the sound of the sledge-hammer, or of some cart-wheel as it rolled along the hard and barren ground, broke like music upon the ear. It was even so. There was music in those sounds as they contrasted with the solemn stillness, and awakened their natural associations. They came from the joyful laborer, who was marking out new streets, and preparing the way for a beautiful and mighty City. And there, too, was an index of its future greatness, the aqueduct and reservoir.

"In the evening I attended the exhibition of Mr. Lyon's school, at the Broadway Tabernacle. There was a very striking difference among the speakers; some of them making that vast house ring from end to end, while it was utterly impossible to say whether others were speaking English or Hebrew, until, by chance, near the end of their speech, I would sometimes catch a glimpse of our vernacular in an *and*, or an *or*, as it dropped a little more heavily from the mouth of the orator. There was one young gentleman whom you might well have imagined to have been Demosthenes disguised as a youth, but thundering with all the eloquence of his manly years. Not Cicero, do I say, but Demosthenes. What higher praise can I bestow? Fellow Classmates! Declamation is, at this day, one

of the much neglected branches of knowledge. It is laid aside as a minor acquirement, scarcely deserving our attention. But, although it be thus disregarded, it is like a buried gem, which will for ever retain its resplendent brightness, and, whenever discovered, will again as ever adorn its possessor. It is this, wherever displayed, the public will most applaud. It certainly will. It cannot do otherwise. It is this that places you at once on a pinnacle above your fellow-men. It is this, in fine, by which you may attain an unending renown. You may say that you have not a voice. Take Demosthenes for your bright example. Behold him, at one moment, in his subterranean study, attending there to the improvement of his vocal powers; at another, upon the sea-shore, striving to overcome the loud roaring of the deep. 'Go, then, and do likewise.' And now let us start together, and search for that pearl of great price, bearing in mind that whoever shall find it shall win a crown of glory for his head; for the ways of eloquence, like those of wisdom, 'are ways of pleasantness, and all her paths are peace.'

"Wednesday, December 31st. The forenoon was spent in exercise and conversation, and a part of the afternoon was given to this composition. The evening was occupied in playing two games at chess; the last of which was the most interesting that I ever played. It occupied a little more than two hours and a half. Near the end of it, my adversary had a knight and a bishop against my three pawns. Soon, however, I had the good fortune to make the queen, and consequently came off

victor. I had formed some thoughts of going to the theatre; but while reflecting for a moment, methought I could hear a voice whisper in my ear — theatres, as they are at present conducted in this country, are very pernicious in their effects, as well as low and vulgar in their entertainments, and are generally frequented by the frivolous and unprincipled, since they are not calculated to afford pleasure to the polished and educated, as they were in former times. Such, indeed, has become the degradation of the stage, that, instead of a play in which virtue and religion are inculcated, you witness only some foolish performance intended merely to please the worldly and vulgar, and where, in the place of good sentiments, you often hear cursing, and sometimes swearing. Such, I am sorry to learn, and have been twice a witness, is the condition of the stage in the United States of America; and I think you will agree with me that these are not only unsuitable places for cultivated people, but are merely the schools of Satan, and the colleges of iniquity. But, if the theatre, under its present management, be a highway to infamy and crime, it is not the intrinsic fault of the institution, for it has enjoyed an elevated state. There were seen within its walls a polished, educated, and refined class of society. Then, instruction as well as amusement, was afforded by the play. But, even in this state of the stage, it is not creditable to have frequent recourse to the theatre; but it is perfectly proper, and may prove highly advantageous to occasionally visit it. Every thing should be done in moderation, especially what is

not a direct duty. In this manner, even wine may promote health, and comfort, and improve the spirits of him that drinks it; but when used to excess, it is notoriously a rank poison.

"The next day was New Year's; a fruitful subject for very weighty reflections. Another year has been swept away by the everlasting hand of time, to be remembered only with those that shall be no more. What, another year expired! Yes, gone into the awful abyss of eternity, never to be recalled. Yes, it died at the midnight hour, and vainly did I strive to grasp it, to detain it only for one moment longer. It would not stay; no, it would not stay. What have been its scenes, its trials, and its events! Where are many, who, three hundred and sixty-five days ago, were seated by the merry fireside, surrounded by joyful friends and kind relatives? Ah! they, too, have disappeared, some to shine as a diadem in the Saviour's Crown, others to have their portion in gloom and darkness, where pleasure never is, where hope never comes; some to partake of the joys of Heaven, others of the woes of hell. Where are some of those kind persons whom, but these few days ago, I wished a cordial, happy new year? Where are they, I say? They are gone; and while I repeat it, methinks I hear a whisper, — 'Blessed are the dead that die in the Lord.' What has been our conduct? Can we look upon the past with tears of joy in our eyes, or is a fearful void presented to our view? If the latter be the case, then let us form new resolutions for the future, this day, this hour.

"And now, fellow Classmates, I may hope that you began this year as agreeably, at least, as myself; for the forty visits which I made renewed many pleasant acquaintances, and gave me a chance of witnessing a great deal of happiness in others. Gentlemen talk of giving up this practice. But this should never be done, for the obvious reason of keeping up good feelings among friends, and of binding them more strongly in the bonds of friendship and fidelity. Doubtless, you will be also interested with knowing that I devoted the evening to chess; and thus ended, with me, the first day of the year 1846.

"What happened in the wide world on the following day, I can scarcely say, as I spent the greater part of it at home. But, I would call your attention to the menagerie, where I paid a visit in the evening, and where may be seen representatives of many climes, telling in their own peculiar way their own stories of each, and relating many marvellous things of themselves, from the porcupine, that defies the most ferocious, to the mighty king, whose roar

'The forest beasts with horror fly,
And echoes to the vaulted sky.'

"I have but little to say in commemoration of Saturday, as it was mostly devoted to rambling in the country under a gloomy sky, and over muddy roads, and to writing composition. But I must tell you of the finishing touch to my amusements for the the holidays. This was the double game of chess, with

which I whiled away the evening. You will find it one of the finest sports that a young man can possibly have. It sets in operation the thinking powers, and strengthens the understanding.

"One thing I have neglected to mention. During my adventures on New Year's day, while I happened to be at a clergyman's house, I heard an individual remark that the clerical order was entitled to more respect than any other class of men. This will depend entirely upon their purity and Christian deportment. It is not their vocation, but the manner in which it is discharged, that can justify the claim. The minister of Religion is one thing, and the man is quite another. The office demands respect in proportion to its fulfilment. But, if its duties be neglected, or its precepts violated, then we become participants just in proportion to the degree in which we approve its ministers, or exalt them above other members of society. I do not now speak of individual exceptions, unless such instances are supported or tolerated by the Profession. For the same reason, there should be, at the same time, more charity towards each other in matters of opinion than exists among other classes of men, and of this they should exhibit public examples in their conventions and other meetings. If gross indecencies, and other outrages be committed by Clergymen, and they be afterwards allowed to remain connected with the holy calling, we must strive the harder to uphold the purity of Religion; but we cannot do it by paying homage to the men.

No, far from it. I never, no, never will uphold a bishop, a minister, or any other officer of the Church in the commission of an offence against his calling, much less a crime, although he be my nearest relative, or of my own sect. No, he is worthy of the greater condemnation for perpetrating his crime under the cloak of Religion. He shall never 'win my confidence again,' for it is only the Searcher of hearts Who can truly know his sincere repentance.

"Sunday, Jan. 4th, I attended Church twice. The text, in the morning, was the 10th verse of the 14th Chapter of Job — 'Man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?' The sentence of death has been passed, with only two exceptions, upon all mankind, so that we may truly say that all men die. The monarch, the beggar, the high and the low, the rich and the poor, all come under this general rule. 'There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground, yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?' Where, do I say? He either appears in the bosom of Abraham, or in Hell doth he open his eyes, desiring a drop of water to cool his burning tongue.

"The text, in the afternoon, was the 11th verse of the 8th Chapter of Ecclesiastes — 'Because sentence against an evil

work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.' Does not daily experience show to us the truth of this? Does not our own conscience convict us? Does not each one of us often say, Oh well! this will be certainly overlooked for once — surely so slight a crime will never be remembered against us? It is not because the Almighty disregards the crime of sin that He does not give it immediate punishment. But, it is Mercy that intercedes for us. Were it not so, we should be swept away from the face of the earth by the very breath of a moment, and plunged into the dreadful void of Eternity.

"Monday morning. I am sitting down and giving a finishing touch to this Composition. And now, let us apply our hearts unto knowledge; remembering that if we sow in wisdom, we shall reap honor and enjoyment, but if in ignorance, we shall reap trouble and despair.

"Robert Troup Paine.

"Columbia College Grammar School, Monday, Jan. 5, 1846."

THEME—ARTICLE XXXIX.

"'PLEASURES OF CHRISTMAS AND NEW-YEAR.'

"What a pleasure was it, on Christmas, to reflect that eighteen hundred and forty-three years ago, The Lord and Maker of all things condescended to be made manifest in the flesh, and that His birth was not announced to the mighty of the Earth, but to shepherds while they watched their flocks by night, and that they should have found Him wrapped in swaddling clothes and laid in a manger. What a pleasure, I say; for what a practical lesson of humility, what encouragement for the needy and friendless. And all this at the very beginning of the life of the Son of God.

"It is a pleasure to give presents to our friends, and to think that we are keeping up a custom which took its origin at the birth of Christ. And well may our hearts throb with gladness when we shall hear the great I AM say, that, 'inasmuch as ye did it unto the least of these ye did it unto Me.' Children generally look forward with joy to Christmas, though not always on account of the event which happened on that day, which made angels and archangels sing—'Glory to God on high, and on earth peace and good will towards men,' but because it is a day of sport and frolic.

"When the twelve-striking clock beats the death-gong of the departing year, then issues forth the new-born one, delighting, as doth a giant, to run his course. A memorable day for the institution of that rite which gave place to the baptismal, beginning with Abraham and ending about the time of Jesus Christ. What a pleasure is it on this day to look back upon our conduct during the past year, and endeavor to recall the numberless mercies of God.

"Robert Troup Paine.

"Columbia College Grammar School, January, 1844."

THEME — ARTICLE XL.

"'THE THINGS THAT BELONG TO OTHERS PLEASE US MORE, AND THOSE WHICH ARE OURS ARE MORE PLEASING TO OTHERS.'

"What is that dire passion, that rages in many a human breast, which moved the hissing fury, Alecta, to roam among the peaceful inhabitants of Latium, infusing Gorgonian poisons, stirring up strife and war, and embroiling the surrounding nations in the same wretchedness and carnage? Why were the winds unlocked by the idle curiosity of the companions of Ulysses, and why did they wreak devastation upon all sides but upon the ship alone which bore the hero? What is that which renders the highest station in life inferior to a more humble

grade? What that which makes the most wealthy monarch poorer than the poorest subject, or Dives at the banquet than Lazarus at the gate? What led Charles the Fifth to exchange an empire for a monastery? Why did Solomon bewail his riches, his power and greatness, and, at last, turn himself to idolatry? What led our first Parents to eat of the forbidden fruit?

"Surely, was it not *discontent*, the bane of human life? These are only strong examples of its influences, which, like those of other evils, are seen in all parts of our globe, and too generally in all stages and conditions of life. Indeed, if it make its appearance at all, it generally does so in early youth. It is witnessed in the child as soon as it can articulate 'I don't like this, I don't like that;' and even before lisping begins, a 'crying-spell' is frequently an indication of this untoward emotion. But these are merely sparks, which, if not quenched here, are destined to increase into a mighty flame that will, in after life, render its possessor weary of existence, and an object of odium to all around him. Such is the beginning. Indulgence or neglect will do the rest.

"Nor is this unhappy spirit confined to individuals; nor are they alone its victims, or alone the authors of evil to others. It has been the primary cause of the downfall of many a nation. Such as have been once the terror of the Earth it has laid in dust and ashes. Before civil history begins we have an example of the kind even in God's own people. And what an exam-

ple, or, rather, series of examples! How often did they complain against Moses and Aaron, and that, too, soon after their mighty deliverance from the hand of their cruel oppressor — after they had seen their enemies swallowed up in the deep, had witnessed the piling up of the waters, and had walked 'through the depths' upon which those waters had rested. 'They remembered not the multitude of God's mercies, but provoked Him at the Sea, even at the Red Sea.' And how often, in consequence of the same spirit of discontent, were they chastised by pestilence, thousands upon thousands perishing in a day! For what else did the host of Israel fall in the wilderness; none, save Caleb and Joshua, of the original emigrants, reaching the land sworn to Abraham, Isaac, and Jacob? Did they not, as a finishing stroke to their fate, persist in desiring a king, until the Almighty, in His Anger, granted them the object of their wishes, although He had previously warned them, in the strongest words, of the dangerous and ruinous effects which such a change was calculated to have upon that unhappy people? Royalty established, the way was paved for their ruin. The wealth, and pomp, and the power of a monarchy, were well adapted to turn away their hearts from every thing that was moral to the commission of lewd and horrible crimes. What has since followed may be traced up to the same principle. Discontent, though not the immediate, was still the primary cause of the final rejection and destruction of this once mighty and favored nation.

"But the fiend stops not here in its general ravages. What shall we say of Greece, and of Rome; successively the masters of the world, before whose power other nations trembled, and kings became as nothing? Where are those Cities that were once the centre of power, magnificence, and wealth? Where are those countries that so lately wielded the sceptre over the lands of the Earth? They have fallen to the dust, are but little better than the habitation of the cormorant and the bittern, containing few monuments of their former grandeur, but many of the luxury and vice of their wretched people. Was it not discontent that prompted Greece and Rome to extend their happy empires by bloody battle and unjustifiable slaughter; the Great Alexander, notorious murderer; the cruel Cæsars, with their other respective conquerors, to drench the Earth with blood and the tears of the mourning; to bring kings that were ruling in tranquillity into chains and slavery? This done, the current of luxury and depravity that was continually flowing in from the subjugated provinces, together with the horrid state of affairs which this abandonment of all that was just and moral must necessarily have produced, were more than enough to have overwhelmed, in their destructive flood, these lands of tyranny. Oh, Greece and Rome! Had you been content with the territory of your noble ancestors, refraining from blood and conquest, cultivating arts and sciences, and pursuing avocations that elevate and expand the mind, then might be heard in your land, at this day, other voices like those of Demosthenes and

Cicero; other moralists wiser than Socrates might be uttering their wisdom in your streets; other poets, as renowned as Homer, Virgil, and Horace, would have carried on your immortality in epic and lyric strains; and you might have bounded your fame and existence by the end of time.

"Oh, America! America! Art thou beginning, in these thy early days, to taste this same deadly poison; a poison to thy vitals, thy fame, and thy morals? Art thou, too, already dissatisfied with the confines of thy vast and thrice happy land? Art thou beginning to encourage a wanton waste of human life? Art thou now engaged in a fierce and unprofitable war of aggrandizement? Unprofitable, do I call it? Though it may seem in thy mouth as sweet as honey, it shall be in thy belly as bitter as gall. Oh, that such had ended with the pagan Greeks and Romans! Dost thou not fear that it may render thee unworthy of the name bestowed upon thee by one of the most powerful Kingdoms, a name never before applied to any people, the name of 'The Great Nation'? How unworthy of the spirit of 1776! That was the spirit of Patriotism, Liberty, and Equity; this, of tyranny, discontent, and avarice! And how incompatible with the glorious light of the Gospel, with which thou professest to be illuminated! Has that Gospel never taught thee the value of human life? Hast thou never thought upon the fact that a whole world is not worth the sacrifice of an innocent drop of blood? Hast thou never considered how many thousands of thy countrymen are laying down their

lives for thee, in the delusion of doing honor to thy greatness; unconscious that plunder is thy object? If thou hast not, learn, then, to 'love thy neighbor as thyself.' If thou wouldst prosper, 'go and sin no more.' Let thy fame, in war, America, begin and end with Washington! Thou hast already achieved more than any other nation has, or will. Let this suffice thee. No other victories can add to thy glory or happiness. All others are beneath thy dignity, and a blight upon thy ultimate prosperity. All the conquerors thou canst ever produce will be less in comparison with Washington than a grain of sand to the Universe. Let him stand first and alone in thy midst; first among ten thousand heroes; superior to all that ever have, or will exist, combined. No, America, it is for thee to build upon the fame of the Revolution another far excelling that; one which no arms can beget, no battle win, but science and literature alone. Let these be thy jewels, Oh, America! Take for thy motto, 'Knowledge is power.'

"Although I have drawn this gloomy picture of discontent, let it not be supposed that there is no spot on the Earth which it does not sway; that there is no heart into which it has never entered; that there is not for this viperous poison an all-sufficient antidote, which, if administered in due time, may save its drooping subject though even upon the brink of the grave, may heal those broken in spirit, give relief to the afflicted, and wipe away tears from the eyes of the mourning. Yes,—

"'There is a jewel which no Indian mine can buy,
No chemic art can counterfeit;
It makes men rich in greatest poverty,
Makes water wine, turns wooden cups to gold,
The homely whistle to sweet music's strain.
Seldom it comes, to few from Heaven sent;
That much in little — all in thought — content.'

"Heavenly Virtue! Celestial being! It is by thee 'kings reign and princes decree justice,' the nation is established, the sceptre confirmed, and existence prolonged. Look at contented China; vast, ignorant, and happy, but contented. She dates her origin in immemorial time. She saw the beginning, the conquests, and the fall of the Jews. She saw the first days of Cicropian Athens, Lelegian Sparta, and all the powerful nations of the Greeks, their rise in fame, their fortune in war. She looked unmoved upon the conquests of Darius, Cyrus, Xerxes, and Alexander. There was no jealousy there. Thou lookedst on with complacency, China, when nations were brought into being long after thyself, and rose to a glory far above thine own. But, China, thou hast followed them to the grave; thou hast placed them upon the funeral pile, and hast performed the last duties of a friend. And why have these people, the countrymen of Homer and Demosthenes, once the terror of the world, been cut down like the young and tender flower, and thou, China, art yet permitted to raise thy head among the mighty of the Earth? Because, Greece knew how to die, but thou knowest how to live.

"One word more for thee, America, and I have done. Let this lesson be laid up in the deep recesses of thy soul, and may it be good and lasting in its effects. Make contentment thy sister; engrave her upon the tablets of thy heart; and thou shalt find in her a 'price above rubies,' and she 'shall be an ornament of grace unto thy head, and chains about thy neck.'

"Robert Troup Paine.

"Columbia College Grammar School, Nov. 19, 1846."

THEME—ARTICLE XLI.

"'WHAT MOST WE WISH WITH EASE WE FANCY NEAR.'

"There has existed in the mind, ever since the fall of man, an attribute which we term hope, or wish. Nay, was it not the very cause of his fall? Had he not hoped for something better than he enjoyed, there had been no transgression. It seems, therefore, to have been impressed upon the original nature of man, and to have been the origin of sin. And why was this so? Certainly not that sin might come into the world. It was given to man for good and not for evil purposes. It was intended to conduct him to Heaven and not to hell. There was thus an imperfection in man from the very beginning. It is so even with the Angels, or there could have been no fall there. It was necessary to our proper understanding of the perfection

of the Creator. The contrast was wanted, and was implied by the prohibition enjoined upon our first Parents. But it could have existed in a state of consciousness only; for the same prohibition denoted what we all knew to be true, that is, an ability to have done what was right, and along with this freedom of will was associated conscience, or ability to distinguish between right and wrong. This would have been sufficient to have shown the difference between perfection and imperfection, to have kept mankind in the way of duty, and to have inspired a love of God as a Being free from evil. Hence why so much is said of faith. To meet the sin of disobedience a merciful provision was at the same time made in opening a way to repentance and salvation. But, transgression having once begun, the enjoyment of self-will once felt, it was agreeable to our nature that man should continue to seek an improvement of his condition, or yield, at least, to his feelings of independence, and hope ripened at once into rebellious sin. That is my opinion of the origin of sin; that it was founded in benevolence towards the creature, that he might the better understand the perfection of his Creator. But 'I speak after the manner of men.'*

* Our first Parents were forbidden to do evil, and it was not likely, therefore, that other laws would deter mankind from the commission of sin. Still 'they were added because of transgressions, till the seed should come to whom the promise was made. If there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be

"The Majesty of Heaven stood thus before our first Parents; and, although in this manner 'they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened.' Punishment followed upon the offences; but still the desire of something better than God had ordained, especially of what He had prohibited, went on increasing, till 'He gave them up to uncleanness, through the lusts of their own hearts.' Finally the Deluge comes, and mankind began anew. But all this would not answer. The old propensities continued, and wickedness again increased by its indulgence. It was the same thing when the Israelites demanded that 'a king should reign over them when the Lord their God was their King,' and the same when 'the Lord said to Samuel, hearken unto their voice, and make them a king,' as when Eve partook of the forbidden fruit. She wanted something better than happiness, and the Jews wanted a better king than God; and the wishes of both were granted. There was an increasing hankering after something forbidden both by law and conscience, while, also, 'the invisible things of Him from the beginning of the Creation of

revealed. Wherefore the law was our school-master, to bring us unto Christ, that we might be justified by faith. But, after that faith is come we are no longer under a school-master.' But truth and conscience and Nature have always been the same, and we may so far say equally to the earliest as to the latest of our race, 'Who did hinder you that ye should not obey the truth? This persuasion cometh not of Him That calleth you.'

the world were clearly seen, being understood by the things that were made, even His eternal Power and Godhead; so that they were without excuse.' Punishments and mercies were still as useless as ever. Something better was desired than truth and the bounties of Providence. 'They changed the truth of God into a lie, and worshipped and served the creature more than the Creator; and for this cause God gave them up to vile affections,' 'gave them over to a reprobate mind,' 'who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.' And how is it in these days? Let our own generation say.

"Such, then, in part, is what I imply in the word wish, or hope. But it may equally aim at some real improvement, something better in morals and Religion, some relief from suffering or want, or some rational increase of happiness. But, whichever it may be, whether for good or evil results, it is the same; always hope of something better. It is this which rules the affairs of men. It is Hope, the oldest goddess, that works to will and to do. She presides every where, from the throne to the dungeon, and from the dungeon to the death-bed. What lies at the foundation of Governments? What covers the ocean with fleets, and drives them from one continent to another? What has occasioned the great change that this country has experienced during the few past centuries? What has changed its forests into populous Cities? What has settled it so thickly

with the white man? What has introduced into it the arts and sciences? What the love of literature and learning? What, I say, has brought about this mighty revolution? Hope! Had Columbus not taken Hope for his pilot, his ship would have never left the port. Had he not been animated by her, he would have been terrified by his crew. In a word, had it not been for Hope, this country would still have remained a desolate waste, wrapped in superstition and mental darkness.

"Hark! Methinks I hear the voice of music. It is the sound of a distant hymn. Methinks I see the bowing knee. What mean they? I say, it is hope and gratitude combined.

"I have stated that hope has been the common attribute of the human mind ever since man's creation; that it is present in every deed, and in every thought; that, whatever a man does, it is with an idea that it will be productive of good either to himself or his neighbor; that it is absent from no situation, no station in life; that the poorest wretch has as great a share of it as the proudest Monarch. But, I have never said, nor never will, that we always expect what we wish. Did not Adam, when driven from the garden, desire to enter its blessed confines again, although the Cherubim, and the flaming sword, drove expectation to despair — trembling with horror? Did not Jacob, when the coat of many colors was presented to him, drenched, as he thought, with the life-blood of his beloved son, desire (and what could he desire more) once more to lay his eyes upon him, the object of his affections? But, how did it

mock his utter despair, when he exclaimed—'An evil beast hath devoured him. Joseph is without doubt rent in pieces!' The pages of sacred and civil history abound with such examples, and they are examples, too, of what is occurring in the life of every individual. Is not man now what man was; and will he not remain the same until the rapid car of time shall have reached its goal? Cannot hope exist now without the least shadow of expectation, as well as six thousand years ago? Is not hope an inmate of every dungeon, even when the realms of despair? This, however, is not essential to our subject, though one of its remarkable features. But, the most remarkable of all is the controlling influence of a Power Who gives to hope its promise, or turns it to disappointment; Who renders its ends useful, or permits them, for the present at least, to be prolific of woe.

" Robert Troup Paine.

" Columbia College Grammar School, ——, 1846."

THEME—ARTICLE XLII.

"'PROCRASTINATION.'

"How disgusting must it be to the conscience of a man who is prone to this great evil, to reflect, at the end of each day, that new duties have been left undone, and old ones have not yet been accomplished, and that, if he do not alter his course of life, his procrastination will turn into idleness, and that, at last, he must be plunged into irremediable ruin. It is true, he may flatter himself with hope; but the examples around him can scarcely fail to awaken his apprehensions.

"We are here for a few years to prepare ourselves for eternity. Youth is especially the season for this preparation; the time in which the seeds of future happiness must be sown. If delinquent, therefore, in our duties then, how can we have enjoyment hereafter? How can we expect to reap now, or in the world to come, where we have not sown, and gather where we have not strewed? If any of you have permitted the weeds of procrastination to spring up in your minds, cast them out, and depend upon it, you can have no profitable harvest till you have planted the seeds of goodness and usefulness.

"ROBERT TROUP PAINE.

"Columbia College Grammar School, May 27, 1844."

THEME—ARTICLE XLIII.

"'CAPITAL PUNISHMENT.'

"If we examine the pages of history, both Sacred and civil, we shall find among almost all nations, notwithstanding the many wars and contentions that have arisen, that there has generally existed a reverential regard for the life of a human being, and that a cold-blooded murder has generally met with the severest punishment. This has been common in savage as well as civilized society. At any rate, we shall see that in the laws of almost all communities, the crime above mentioned stands at the head of all others as the one of the deepest die, and that its perpetrator has been doomed to suffer the most rigid penalties, although now and then, through the violence of party spirit, or the partiality of judges, the offender has been allowed to go unpunished.

"This respect for life, and the guilt that attends its destruction, are particularly shown in the murderer himself; for, although he may go unpunished by the hand of man, or his crime remain unknown until, in the bitterness of his grief, he may acknowledge it upon his dying bed, he is not without his penalty. There is something within his bosom which continu-

ally pricks and goads him, something which ceases not to bring up his offence and present it fresh to his memory. It is the sting of conscience, a spark of that fire which never shall be quenched, a similitude of that worm which dieth not. To whatever place he turns, to whatever region he goes, there the tormentor follows him. It is within his breast; it is a part of his being, a part of himself. Oh, wretched creature! 'There is no peace, saith my God, to the wicked.'

"Having thus shown the value of life, and the light in which it is regarded by mankind, let us now proceed to ascertain the measures which should be taken to preserve it from the outrages of daring and unruly men. The propriety of capital punishment has, for some time, taken up the attention of the civilized world. The topics commonly discussed under this head are, first, the right of government to inflict the punishment of death; secondly, the expediency of such punishment; thirdly, the crimes to which, if any, it may be most properly applied; fourthly, the manner in which it should be inflicted.

"The right of society to punish offences against its safety and good order cannot be doubted by any considerate person. By the laws of Nature, individuals have a right to guard themselves, their property, and their lives, from injury and violence. If a person attempt to take the life of another, the latter has an undoubted privilege to protect himself against the assault by all means within his power; and, if he cannot secure himself except by taking the life of the assailant, he has assuredly the

right so to do. If this be denied, self-preservation must be for ever laid aside, and we should lay ourselves open to every sort of indignity, and insult. Nay, it would be the same as laying our heads upon the block, to let him that pleases come and strike them off. But who is he that would permit another to destroy him so long as he may be able to prevent it? You may roam from Arctic to the Antarctic, but you will not find him. No, you will not find him. What is this, then, but punishment by death? The punishment is the same in both the cases. It differs only in the mode of inflicting it. Why, then, I ask, has not a community or nation a right to invest its public officers with the power of administering this penalty; for what does it signify whether an offender be requited by the individual whose life he attempts, or by some person appointed for the purpose after he has succeeded in perpetrating the crime? Is it not, moreover, fully as much an act of self-preservation in the case of a community as in that of an individual? And let me ask, is not the protection of the former of as much importance as the safety of the latter? I appeal to reason for the answer. The reply is in the affirmative. We arrive, therefore, at the conclusion, that punishment administered by the public authority is as much in accordance with the rules of equity, and as much a matter of self-defence, as taking the life of a highway robber in the more summary manner.

"My opponents may say, that, when an individual is attacked by the daring burglar, or by the cold-blooded murderer, he

has no other resort than that of terminating the life of his assailant; but that, when the murderer escapes and is detected after the commission of his crime, the dreary cell will answer the same purpose as the gallows, and, therefore, to make use of the latter would be a wanton destruction of human life. But it must be remembered that all punishment is inflicted more with a view of deterring others from crime than of chastising the malefactor. Besides which, it should be borne in mind that the penalty of death must necessarily strike a greater terror of the commission of capital crimes, than the most gloomy dungeon that art can devise. There is no prison without hope, and this hope of ultimate escape would be felt by the murderer before he inflicts the blow; but he knows that the iron grasp of death will never relinquish its hold. Moreover, a murderer, or a pirate, confined in prison, is likely to give rise to public excitement, often to great and corrupt efforts to obtain his release, perhaps to open quarrels, or even to riotous mobs.

"Let us now examine the subject in a moral point of view. Many may say, because human life is regarded as sacred by The Almighty, that there is no crime, however great it may be, that will justify its destruction. We might just as well affirm, because the soul of man is of inestimable value in the eyes of God, insomuch that He gave His only begotten Son to die for its preservation, that there will be no punishment in the world to come. Allow this, and we may throw the Bible aside. There will be no sin; because, whatever we do we are going straight

to Heaven. There could be no law; for 'sin cometh of the law,' and '*the wages of sin is death.*' The rule, according to the early law given to the Hebrews, was, that 'he that sheddeth man's blood, by man shall his blood be shed.' Many may say, that the Old Testament is not the guide for our conduct. I would answer that it is in those things which are not changed in the New Testament. They may reply, that, according to its own words, we should abolish capital punishment as contrary to the doctrines of the Christian Religion. It is true, our Saviour says, 'Do ye unto others as ye would that others should do unto you;' 'When thine enemy smiteth thee upon one cheek, turn to him the other also.' But, this certainly does not forbid capital punishment, for, if it forbid that, it forbids all punishment; and this, as I have said before, would be the same as laying our heads upon the block. Nay, all would be a scene of murder and devastation. This, therefore, could not have been the meaning of Him Who is called 'The Prince of Peace.' It rather teaches us not to be continually troubling others, and thwarting and bringing their plans to naught; not to be vexed and to fly into a passion at every trifle which may turn up during our worldly career, but to bear with patience any little thing which may happen contrary to our wishes. Read the parable of the talents, and some other things said by our Saviour, and you will see an adaptation of punishment to the nature of the offence, both now and hereafter. But there is this difference. In the present world it is strictly punishment,

and designed for the public good, or for individual reformation. In a future life it can scarcely be called punishment, because it flows naturally from a sense of guilt and from the inability of the unrighteous to enjoy the things of Heaven, and without any view to reformation or to the good of others.

"My opponents, however, may say that to hang the murderer is sending a soul unprepared to meet its Judge. This need not be. There generally is, and always should be allowed to the condemned an interval of from six months to a year before his execution. This is ample time; for a day, nay, less than a day may raise a man from death to life, who is truly sorrowful for his sins, and places full confidence in the blood of The Lamb. He may be called in at the eleventh hour, and enjoy everlasting bliss in the regions above. Remember the reply of our Saviour to the dying thief. But I would not be thought, by what I have said, to be in favor of delaying repentance until the late hour of death. No, far from it. I would have all live as if to live for ever, and live as if to die to-day.

"Capital punishment ought, however, to be limited to those crimes by which life is either lost, or stands in great jeopardy; such as murder, arson, piracy, highway robbery, burglary, and sometimes treason. All, too, should equally suffer; the high, the low, the rich, and the poor.

"Finally, we are to consider how this punishment should be inflicted. All cruelties, such as burning, starving, crucifixion, and the like, ought to be for ever discarded, as they are, in

themselves, sins of the deepest dye, and a foul reproach to any nation. Having set these aside, among the milder modes of punishment by death, hanging and shooting may be regarded as the shortest and least painful, and should be, therefore, always employed.

" Robert Troup Paine.

" Columbia College, March 8, 1846."

THEME — ARTICLE XLIV.

" 'THE EVILS OF WAR.'

" Man was first created in a state of innocence, in the Image of his Maker, and was placed in a garden to dress and to keep it; Nature's noblest employment. It was a garden not planted by the sweat of the brow. It was planted by Him Who made the heaven, and earth, the sea, and all that in them is. It was not a garden cultivated by incessant labor, attended by vexation and disappointment. No; we have reason to believe that the nursing of it was a matter of recreation and amusement. Such was the place first inhabited by man and his consort. They, too, were well suited to such a place, for they were made only a little lower than the Angels, and crowned with glory and honor, and had dominion over all terrestrial things. And now, who may undertake to utter the enjoyment that was expe-

rienced there, or the gratitude that was there poured forth? Who can describe the feelings that pervaded the heart of man in this state of innocence, enjoying the smiles of an unoffended God, and surrounded by all the gayety that Nature can possibly display. To describe this happy scene would have defied the imagination of Homer, and have baffled the pencil of the great Apelles. This blessed condition, however, man was soon obliged to forfeit; for woman, not contented with the multitude of delicacies which she enjoyed, was, ere long, persuaded to try for something better, especially something prohibited. Truly hath the Latin poet said, 'varium et mutabile semper foemina.' At this moment, sin, death, hell, and all the curses and evils that infest our being, were ushered into the new-born world, delighting, as doth a giant, to run their course. Then, all Nature seemed, as it were, in a state of gloom and utter despair; for man, who, a short time ago, was endowed with immortal happiness, is now lost, lost for ever. But, stop. While Adam was in this state of deepest anguish, he heard proclaimed to the serpent by a voice from on high, 'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.' Glorious promise! Made at the very fall of man, and accomplished in due time, fully in accordance with the words uttered by The Almighty.

"Now, one of the consequences of that unhappy event is war. Yes, that bane of human life, that enemy of all happiness

and enjoyment, took its rise from that act of disobedience. Yes, we can trace its course from that time down to the present moment. It was the same spirit which prompted the murder of Abel, the same that brought about the destruction of Jerusalem, the downfall of Greece, and a multitude of similar calamities. It is this which causes one nation to decay, and another to spring up upon its ruins. It is this, in fine, which rules the fate of kingdoms, and the destinies of empires.

"Let us now, for a moment, turn our attention to the evils of war. These are of two kinds, physical and moral. In every battle there are two parties, the conquerors and the conquered. While the one party exults in victory, the other is reduced to wretchedness. The latter display the effects. Their country is plundered, their houses are burned, their olive-yards and vineyards are demolished, and they themselves are visited by famine, or are led away in chains by their proud and insolent foes to a miserable slavery. Such, at least, is the history of all but the little band of Christians; and how fiercely will they fight, and only stop short of absolute oppression! There is also much wailing and sorrow occasioned on the side of the victors. Although the great body of them may rejoice, still in many a dwelling there are silent tears poured out by a fond mother, an affectionate father, a dutiful son, and many a gray head is brought down in sorrow to the grave. Its bad influences are also observable in the arts, sciences, and all literature. How many have perished in battle who would otherwise have proved

the greatest and brightest ornaments in the scientific world; who would have shown brighter in that horizon than yon blazing sun in the vast canopy of heaven! Besides, when nations are engaged in war, they are withheld from making improvement in what is likely to prove useful to them, and to all posterity. But the greatest, and most fearful consequence I have neglected to mention; its effect upon the immortal soul. How many millions have been ushered into the presence of their Judge with little or no preparation for such a meeting, and, at the very moment of their death, in the heat of the conflict, tossed with the fury of passion, and cherishing hatred of many, and deep enmity towards their foes!

"Now we come to the immorality of war. We can plainly perceive that battle is in direct opposition to the fundamental laws of the Christian Religion; for, by these we are enjoined to 'live peaceably with all men as much as lieth in our power.' And what meaneth this—'Now abideth these three, faith, hope, and charity, but the greatest of these is charity'? Is it not, therefore, truly astonishing that nation should rise against nation, and kingdom against kingdom, and this, too, from almost insignificant causes? May we not well exclaim, 'Why do the heathen rage, and the people imagine a vain thing?' Yes, war is a vain thing; for, in prospect it is animating, and promises good, but delusive in the end, when, too late, its votaries bitterly lament their wickedness and folly. If war must be the 'ultima ratio regum,' it should be the last means of settling

difficulties between nations. But, may the time come when wars, and rumors of wars, may cease for ever, and the wolf dwell with the lamb, and the leopard lie down with the kid, and the calf, and the young lion, and the fatling together; and when a little child may lead them.

" Robert Troup Paine.

" Columbia College Grammar School, Feb. 2, 1846.

" *Postscript.*— Some of you, perhaps, may ask me what alms-giving has to do with war. To such I would reply that 'charity' first bore the meaning of love, and was not used in the acceptation in which it is now generally understood. For St. Paul himself says that, 'although he bestow all his goods to feed the poor, and though he give his body to be burned, and has not charity, it profiteth him nothing.' Our Saviour has the whole of my subject in a single sentence:— 'Blessed are the peace-makers, for they shall be called the children of God.'"

THEME—ARTICLE XLV.

"'CRUSADES.'

"These expeditions, which began about the end of the eleventh and continued till the expiration of the thirteenth century, were undertaken at the instance of Peter of Amiens, commonly styled the Hermit, along with Urban II., for the avowed object of driving the Turks from the Holy Land, and obtaining possession of the Sepulchre of our Saviour, then held by the Mahomedans. This desire was not only natural with sincere Christians, but praiseworthy; although we cannot justify the means of carrying it out. We look upon the Holy Land as Christian property, and these recollections are apt to grow into zeal for its possession when we reflect that *there* was enacted the event which gave salvation to mankind, that *there* was entombed the Chief Who is to lead us on for ever to the highest destinies of our race. Are our dear friends laid in a foreign land, we wish to reclaim their bodies. Does a Hero perish far from the home of his glory, a Washington or Wellington, and in the midst of abject infidels, his countrymen hasten to recover his remains, and no obstacle will prevent them. It is true, our Saviour's body was not there; but there, as the

captain of a dozen fishermen, He fought the greatest battle which this earth has ever seen. He conquered the common enemy of man, past, present, and to come, and stamped holiness upon the land. But do not think me a defender of the Crusades. I am now upon another subject. I am talking of the human heart, or what it ought to be. I say that their object was praiseworthy, so far as it was sincere. What individual of our nation, not an entire stranger to good feelings and religious emotions, could station himself upon the top of Sinai, and not recall with emotions, the event, the memorable event, that occurred ages and ages before he became a citizen of the world? Would not a lively glow pervade his heart when thinking that upon the place where he now stands, the Lord of Heaven descended amid clouds, flame, and smoke, thunder, lightning, and the blast of the trumpet, to give His commands to His disobedient servants? Or, let him repair to the Sepulchre, will he not be awe-struck at the place which once contained the cold and lifeless Body of his Redeemer; will he not be led to reflect upon life, death, and eternity; will he not mourn that it is desecrated by the foot of the infidel? But distance cannot affect the reality. That remains the same as if our whole nation were spectators. It is the 'sign,' and the want of it, which makes the difference between the beholder and those that do not see it.

"Such, however, was not the spirit of the Crusaders. It is horrible to reflect that plunder, and a freer intercourse with

the East, were their piratical objects. And Oh, what dire wickedness was there in doing all this under the cloak of Religion. They were truly wolves in sheep's clothing. 'Woe unto you, scribes, pharisees, hypocrites! for ye are like unto whited sepulchres, which, indeed, appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.' These words are as applicable to most of the Crusaders as to those against whom they were uttered. Grant, however, that the design of all was good; will it appear so from the measures which were taken? I answer no; for then they should have carried civilization and Christianity among the ignorant and superstitious Turks, instead of slaughtering them, Cortez-like, with an unrelenting hand. This was the way for them to have procured that respect for the Sepulchre which was their pretended object. Put up thy sword, was the command of Jesus when a certain person, in defence of his Lord and Master, smote off an ear belonging to a servant of the High Priest; from which it is evident that, if warlike instruments were not permitted in the defence of our Saviour, they surely ought not to have been employed in the case of the Sepulchre. Which should receive the greater reverence, the Tomb, or He that once lay therein?

"Whatever may have been the advantages that flowed from the expeditions of the Crusaders, or how great, mighty, and glorious they may have been in their nature, no one can conscientiously say that they were worth the blood that was

shed in their acquisition. And, that I am borne out in this, let us look at the nature of another Crusade which is yet to be undertaken against the Holy Land, when 'many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you.'

"Robert Troup Paine.

"Columbia College Grammar School, Dec. 8, 1845."

THEME—ARTICLE XLVI.

"'LIFE OF HORACE.'

"When I cast a glance at the present condition of the arts, sciences, and all literature, I am led to ask where shall we find the men who have been the greatest ornament to their country, and the greatest honor to their race? Shall we look for them at this age of high advancement? I answer that we must go back to years long, long since gone by, to the comparative infancy of knowledge; and, although on our way thither, a straggling poet, or a Newton, may shed a dazzling lustre upon the path, still, it is after an interval of more than eighteen hun-

dred years that we suddenly come upon the multitudes of orators, poets, sculptors, philosophers, and other men who have shone with the blaze of genius. It is here, or beyond, that we meet with Homer, Socrates, Sophocles, Plato, Aristotle, Seneca, Thucydides, Herodotus, Hippocrates, Demosthenes, Apelles, Virgil, Cicero, Horace, and a multitude of others which these names are only intended to suggest.

"Horace, the greatest of the Latin lyric poets, was born 65 B. C., of low parentage, as were most of the great and renowned men of antiquity; such as Virgil, Sallust, Homer, &c. His father removed from Venusium to Rome in order to give his son the advantages of an education, when the latter had attained the age of nine or ten years. Horace received there the instruction of the ablest preceptors, while his father was engaged in the public sales, striving to lay up a small sum to pay for his son's tuition. Here is an example for imitation. Here we come upon the apparent mystery which attends the sudden disappearance of great men (as to number at least), and the continued void to the present generation. It is the want of opportunities for education. Let the poorer class of people be better instructed, let the spirit of Mæcenas return, and there will be no lack of philosophers, poets, orators, and other apparent prodigies of mind. They will again appear in as great a multitude as ever. The neglect of general and thorough education is the cause of their scarcity. There is no degeneracy of the human mind, but, on the contrary, it has received additional strength

every moment of its existence. No; it is the absence of the public schools of Greece, and of that generosity that pervaded the heart of every true native of the Latin race. The parent would rather be a beggar than that his son should be deprived of the blessings of an education. This is the true reason. Look at the contrast. How few have been the descendants of wealthy and noble men who have written their names, indelibly, upon the pages of history, compared with those of obscure and humble origin. Take, for example, Milton, Virgil, Homer, Demosthenes, and Cicero. The first three, the greatest poets, and the last two the greatest orators the world has ever witnessed, were born of poor, and almost insignificant parents; besides which, it should be also remembered that Milton and Homer were blind, and Virgil labored under a complaint termed the asthma. Pursue the inquiry, and it will become more and more evident that there is nothing to be expected from riches, but, on the contrary, that they are one of the greatest obstacles to worldly fame. They encumber the mind, and withdraw it from those higher objects to which it would naturally incline. It was to this complete control of the mind that our Saviour alluded when He said, 'a rich man shall hardly enter into the kingdom of Heaven.' The fault, however, is not in the wealth, but in those who make it the great object of their affections, and, as it were, their god. Virgil expresses beautifully the same doctrine when he speaks of those suffering punishments in the world below,—

'Aut qui divitiis soli incubuere repertis,
Nec partem posuere suis; quæ maxima turba est.'

"But to return once more to our subject. Horace read with his preceptors the most ancient poets of Rome. He next turned his attention to the literature of Greece. At the age of twenty-one he was sent to Athens to complete his education. He had for his fellow-disciples the son of Cicero, Varius, and young Messala. He professed to have no partiality for any school in particular; although it is said that his writings evince the spirit of Epicurus. During his stay at Athens many changes had been brought about at Rome. Cæsar had been assassinated, and, upon the ruins of his power Anthony was seeking to raise a more terrible despotism. Brutus and Cassius, who were the only hopes of the faint spark of liberty that still remained, had arrived in order to collect the students of that place; and among their troops the youthful Horace was finally enlisted. And here I may remark, as a verification of what I stated a few minutes ago, that the Poet himself exclaims, 'Poverty drove me to write verses.' Among the friends who principally encouraged his efforts were Virgil and Varius. He was introduced by Virgil to Mæcenas at the age of 27. When he held his first interview with Mæcenas, he gave him a very brief statement of his former life. Nothing more occurred for nine months, when their acquaintance was renewed, and from that time they continued to be the warmest friends until the cold hand of death

separated them for ever. His patron bestowed upon him a romantic villa at Tibur, and a secluded farm in the country of the Sabines. But what conduced most to his prosperity was the favor and good will of his imperial master. Though he enjoyed some of the highest privileges, had Augustus for his protector, and Mæcenas as his friend, still he had resolution and firmness in a sufficient degree to prefer his lowly abode on the Esquiline, his villa at Tibur, or his sequestered farm, to all the splendors of his royal friends. Too much, certainly, cannot be said in praise of his wise choice. But though Horace possessed very many good qualities, he was guilty of much misconduct which is, in the highest degree, disgraceful to man. We should remember, however, that we all have our faults; that some fail in one thing, others in another. We should therefore take his good principles and make them our pattern. His bad ones we should pity, but not justify him. In person Horace is stated to have been below the ordinary size, and inclined to corpulence. According to his own account he was abstemious in his diet, and divided the day between reading, writing, the bath, and the tennis-court. Horace survived his friend Mæcenas only a few weeks, having died in his 57th year, and his remains were deposited on the Esquiline hill, near the tomb of Mæcenas. Thus ended the career of this great and noble bard.

" Robert Troup Paine.

" Columbia College Grammar School, Feb. 23, 1846."

THEME—ARTICLE XLVII.

"'HISTORY.'

"While looking around us, and only at the present, we are led to consider whether we are the first of the human family, or whether we have been preceded by others; whether we shall be for ever permitted to imagine ourselves lords of all we survey, or shall soon be succeeded by others; whether we are always to inhabit the Earth, or are destined for a higher and happier state. These, and the like inquiries, can be answered only by the voice of history. It is this which raises the dark curtain of the mysterious past, and opens the future to our view. Here we learn our origin and destination. Here we learn from what has been the things which are to come. Here we overlook the procession of events from the beginning of time; the long line of philosophers, poets, orators, and statesmen; heroes and armies; battles and murders; the infancy, rise, and fall of nations, succeeded by others as one generation takes the place of another; men distinguished by their virtues, and others illustrious for crime; but all so ingulfed in the past, that there is but one great moral for the whole—the instability of all human affairs—that 'man is as the grass of

the field, which to-day is, but to-morrow is cut down.' But, from the same source we learn that man is a progressive being; that the good which is done by one and another may never cease to be useful and to increase with its age; that knowledge is the accumulated work of all generations; while these, and similar disclosures show us that, although man is as a shadow that passeth away, he leaves something behind him of imperishable value, or, on the other hand, inflicts and perpetuates the greatest evils upon his race.

"But let us come to individual examples to illustrate these general lessons of history. Here we see how a nation may be afflicted by a malicious and tyrannical king, or, how vastly a good and wise monarch may improve the condition of his subjects. Take the reigns of Solomon and Rehoboam. During all the days of the former the children of Israel were at peace with their enemies, were contented and happy, and apparently making daily advancement in piety, knowledge, and wealth. But, how different with Solomon's successor. Then the current of events took an opposite turn, corresponding, as in the former case, with the character of the Sovereign. Wars broke out. The Egyptians came up against Jerusalem, and made plunder of the House of the Lord, and of the king's house; besides which Israel became embroiled in domestic dissensions, whereby ten of the tribes revolted. The history of these events might have served them as a history of the future; and certainly the future continued to be marked by the same trains of

causes and effects, not only among the Jews, but among all other nations. Such, then, is the most invaluable legacy of history. It shows us how we may avoid troubles, how we may be prosperous and happy, or how as certainly the opposite will befall us; what are the rewards of virtue, what the sure punishments of vice; what is the difference between homage paid to Jupiter, Apollo, Neptune, or the cats and dogs of the Egyptians, and the God of the Christian; how to 'discern between the righteous and the wicked, between him that serveth God and him that serveth Him not;' that a man, like Epaminondas, may be celebrated for centuries because he never told a falsehood, or another, like Aristides, may be as long proverbial for his justice.

"Such, then, are the bearings of history upon the conduct of individuals and of nations. It directs them what to do, and saves them the necessity and uncertainties of future experience. By its aid we may also look, upon some important matters, into the most distant future. We see, for example, that all men, with only two exceptions, have come under the general sentence, 'dust thou art, and unto dust thou shalt return;' from which we have reason to believe that the sentence will continue to be fulfilled. We have beheld the rise and downfall of kingdoms from the earliest records; and we may therefore suppose that such will continue to be the course of events to the end of the world. On the other hand, other things have been steadily advancing, as the arts, science, civilization, Christianity; and we

therefore infer that they will continue to do so. The same regularity of events is observable in Nature. The earth, and other planets, move now in the same orbits that the finger of God first marked out for them. Water, on being evaporated from the sea and rivers, forms itself into clouds, which discharge themselves upon the earth, and after having thus served the purpose for which Nature borrowed it, is again evaporated and descends again in the form of rain, snow, or hail, till, at last, it finds its way to the seas or rivers from which it came. Thus it happens, also, that the water which we drink to-day may have been drank a thousand times before; the clouds which concealed the sun yesterday may have done so before. Hence we infer that this will continue to be the order of Nature. This kind of observation, which is equivalent to history, teaches us that, out of the ground is formed the herb of the field. This, being eaten by animals, enters into their composition. The animals die, and moulder away, when their vegetable matter goes back to plants. Thus certain particles of matter may have been many times through the three great kingdoms of Nature. This is certainly astonishing. But we find it to be true from every day's observation. If this, therefore, have been the case ever since the creation of the world, why ought we not to suppose that it will be so until it shall be announced that 'time shall be no more?'

"Robert Troup Paine.

"Columbia College Grammar School, 1846."

THEME—ARTICLE XLVIII.

"'EVACUATION DAY.'

"Evacuation Day is connected with a long and interesting history. In the year 1492 Columbus discovered America; and about the thirtieth year of the seventeenth century the British came over to this region of the Continent, and subdued the Indians, killing some of them, and driving others to extreme parts of the northern and western wilderness. From this time the Britons bore rule here for about the space of a hundred and thirty or forty years. They also imposed such heavy taxes upon the colonists that payment was finally refused. For this cause, particularly, Great Britain began hostilities against the Americans, and a war of about seven years ensued, in which George Washington, the General of his people, the father and hero of his country, proved victorious, and brought the British to terms of peace. Then, on the twenty-fifth of November, the enemy left the City of New-York. Hence the name of Evacuation Day. It was then that liberty shed its first bright beam upon this happy land. Then the Smiles from on High descended like the dews of heaven upon our nation. Then we could have our own form of government, live by our own laws,

appoint our own punishments for wickedness and vice, and our own rewards for virtue and uprightness. It was then that every man could sit down under his own vine, with a light and joyful heart. Then it was that a spark came into existence that shall kindle all the nations of the earth. Washington! George Washington! There is a magic in thy name which should thrill the heart of every one of thy race. Shall not we hold in grateful remembrance the man who obtained liberty for us, the most pleasant thing enjoyed upon earth, and more to be desired than gold, yea than much fine gold? Let us ask ourselves if such be not the value of liberty. Let us go back to the early history of the Jews for a proof of it. There we shall find that, when they turned away from The Lord their God, and worshipped graven images, captivity was their punishment, and freedom their reward when they again paid homage to the Almighty. Shall we, or our posterity, lay aside the name of one who was unto our nation what David was unto Israel? Let us look at the parallel. David slew Goliath, and won many battles against powerful odds. Washington did all this excepting the private combat. Was not the God of battles equally with both? That was, at least, Washington's opinion. The former was king of his nation; the latter was ruler of his people. David was just and upright, and so was Washington. I appeal to reason for an answer to this question. The reply is, if we allow the memory of our Champion to sink into oblivion, we shall be guilty of the greatest ingratitude, and unworthy

the blessings which we inherit. What joy! What thankfulness must have filled the hearts of the Americans when they beheld the British abandoning their shores, and looking back upon their seven years' war, through which a handful of brave men had reduced to submission the most powerful nation of the earth! How pleasing must it have been to see the British flag torn down, and the American hoisted in its stead!

"Robert Troup Paine.

"Columbia College Grammar School, Nov. 26, 1845."

THEME—ARTICLE XLIX.

"'THE RELATIVE INFLUENCE OF MEN AND WOMEN.'

"To whatever page of history we turn, either sacred or civil, we there trace something besides the hand of man. Man may perform the work; but what is it that prompts him? Is it not greatly woman, whether his deeds be for good or for evil? Is it not very much as she inclines one way or the other? Yes; we see that in the case of our Mother Eve, who, by influencing Adam to eat of the forbidden fruit, introduced sin and death into the world. This, the most unhappy of all events, was effected by the hand of woman. Did not Abraham, by the influence of his jealous wife Sarai, turn away Hagar and

Ishmael, who had so long been his housemates, to seek their fortune in a dreary wilderness? Joseph, through the influence of a woman, was cast into prison. It was the beauty of a female that prompted the greatest sin recorded in Holy Writ; namely, that of treating Bath-sheba, the wife of Uriah, with indecency, and, after that, of placing her husband in the front of a hot battle, in order that he might be slain, and that it might enable him to take Bath-sheba to be his wife. It was by the influence of his deceitful spouse that Samson was at last prevailed upon to tell where his immense strength lay; to his own injury and the gratification of his enemies. Was not Solomon, after having received the three Divine gifts of wisdom, long life, and great riches, and after having written a book of Proverbs, a great part of which were against idolatry, influenced by his wives to worship strange gods? Edward the Third, after having besieged Calais, and after having reduced the inhabitants to the last extremity of hunger, so that they were compelled to surrender, vowed that he would put them all to death for having made so obstinate a resistance. Six of the citizens, however, having presented themselves as a voluntary sacrifice for their countrymen, the king was prevailed upon by his amiable wife Philippa, and pronounced a general pardon. Helen, too, was the cause of the ten years' siege of mighty Troy.

"Although man is employed in the out-door business of the world, still, in this he is influenced by woman; for a man will, in all probability, try to please his wife, the object of his affec-

tions. However cruel in disposition he may be, however fixed in his resolves, still there is one entreaty to which he has to submit; still there is one voice that overcomes him, and his murderous designs, or disgraceful plots are for ever abandoned.

"For woman have many men become servants. We have an instance of this in the patriarch Jacob, who served Laban seven years for his daughter Rachel, and being deceived with Leah, he served yet seven years more for the object of his desire.

"Moreover, a very great influence that women exercise is in the education of their children. It is the mother, generally, that lays the foundation of the future happiness or misery of her child, by imparting to him early the principles of Religion, or by neglecting to do so until he become hardened in vice. 'Train up a child in the way that he should go, and when he is old he will not depart from it.' How little, on the other hand, is the influence of man compared with that of woman. Man, indeed, performs the exploits, but his wife, or some other female relative, affects his designs. So, it is evident that woman not only very greatly influences the business of the world, but, also, its morals.

"Robert Troup Paine.

"Grammar School, Columbia College, March 17, 1845."

THEME — ARTICLE L.

"'WHICH PRODUCE THE MORE BENEFICIAL INFLUENCES ON MANKIND, CLASSICS, OR MATHEMATICS?'

"On first thoughts, a person would be in favor of the former; but, on farther consideration he must undoubtedly decide on the side of the latter. Let us, for instance, take two men just beginning to act upon the stage of life, the one having an extended knowledge of mathematics, but being an entire stranger to classics, the other well versed in the latter, but altogether ignorant of the former; and let us watch these in their career through the world. We shall thus plainly see that a man, although he may never have heard the name of a Virgil, a Homer, a Cicero, or a Plato, still, if he enter into the depths of mathematical science, will glide through this world of anxiety and care more peacefully and more honorably than that individual who, although he may be able to repeat all the actions that have been done, and all the words that have been uttered, since the creation of the world, or may know by heart the productions of the ancient bards, is yet ignorant of the rules of arithmetic. Let us also take two men, the one possessing a little knowledge of mathematics, but being a great classi-

cal scholar, the other somewhat acquainted with the eloquence of Demosthenes, or Cicero, or with the poetical raptures of Virgil and Homer, but at the same time being exceedingly well versed in numbers, and let us accompany these through the labyrinth of life. What a change! What a different aspect do we perceive! Here the classical man is uppermost to our view. It is he who most distinguishes himself; it is he whom the public voice most applauds; it is he, in fine, upon whom the highest dignities and honors are conferred. Let us now look again upon the former of our cases, and see the relative influence upon the human mind between classics and mathematics; which is the most important point to be discussed. The one man, while perusing the works of the ancient authors, can, in imagination, ascend to Heaven, and there behold Jupiter wielding the sceptre of the Universe, and darting forth his forked lightning, or engaged in repelling the assault of the Titan throng; or, he can descend into the bowels of flaming Etna, and there behold Vulcan fashioning at his fiery forge the thunderbolts of omnipotent Jove; or, in a moment he may see him cast headlong to the island of Lemnos from the golden mansions of lofty Olympus; or, he may pay a visit to the infernal regions and gaze on Pluto, surrounded by all the terrors of the world below, sitting in judgment against defenceless criminals, or on the dire avenging Furies, executioners of the fierce wrath of the hellish king; or, to refresh himself after this scene, he may glide o'er the watery waves, and see Neptune

one moment doomed to servile work under Laomedon, king of Troy, and, at another, ruling with his mighty Trident the raging billows of the sea; or, as a close of his amusements, he may direct his steps to the rocky abode of Æolus, and there find him, by means of chains and a prison house, keeping under restraint the mighty and turbulent winds of Ocean, or releasing them from bondage, bidding them, at the same time, to carry all before them, and, in their track to leave nothing but desolation and ruin. Still, after all this, the faculties of his mind are not improved, its powers are not invigorated; nay, it is no stronger than at the commencement of his journey. The other individual, pursuing the mathematical road, will soon find himself stationed among the stars, solving problems the very sound of which will almost give a death-blow to the classical man, and calculating the motions of the heavenly bodies for thousands, or, perhaps, tens of thousands of years to come, all of which will happen, for they are founded upon the immutable laws of Nature. This is what daily gives additional force to the intellect, and improves the powers of the mind. Thus we see that mathematics will advance a man to the far higher glory, if unattended by classics; but, if joined together, the latter, figuratively speaking, has the same effect upon the former as nitric acid upon silver, — while, in order to rise even to a slight degree of renown by the aid of classics, mathematics are absolutely necessary. Moreover, while through the assistance of the latter we are meditating upon the splendor and

regularity of the various bodies of the Universe, we are led to sublime thoughts of Him Whom the 'Heaven of heavens cannot contain.'

"ROBERT TROUP PAINE.

"Columbia College Grammar School, Dec. 1, 1845."

THEME—ARTICLE LI.

"'FRIENDSHIP.'

"Friendship is a tie of affection produced among people, generally, by a long intimacy with each other, though all persons that have lived, and are now living, had it not been for sin, would naturally be friends and relatives to one another; for, out of one blood has God made all the Nations of the Earth. Hence the black Africans, with their thick lips and flat noses, and the tawny and wandering Tartars, would have been nearly as much bound to us by the ties of affection as our home-bred relatives; though many people would not believe this. But it is easily proved. Supposing a man had twenty children; they would be brothers and sisters to each other. Just so, soon after the Creation of the world, God made one man and woman, from whom all people have descended; and then, of course, on the same plan, though larger scale, the man is the Father, and the woman the Mother of all living, and all individuals descend-

ed from them are brothers and sisters to each other; and certainly every thing that is bound by blood should be bound by friendship also. But sin has turned this friendship into enmity, and in this way almost all people that would have lived in perfect love and harmony with each other, have been made great enemies. As there are substances that will break all material things, so friendship, though it be stouter than iron, firmer than brass, deeper than the ocean, may be broken by one thing, i. e. the whisperer; who, as the wise man said, separateth chief friends. For instance, suppose that a man, who has the character of a whisperer, should become acquainted with two persons who are very great friends with each other, he would, perhaps, immediately begin to tell one lies about the other, and in this way the two that were a little while ago the most cordial friends are now bitter enemies.

" Robert Troup Paine.

" Columbia College Grammar School, June 21, 1844."

THEME — ARTICLE LII.

"'THE DUTY OF CHILDREN TO PARENTS.'

"'Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee,' was the fifth Commandment that the Almighty gave forth from Mount Sinai, encompassed by a cloud, from which proceeded fire and smoke, thunder and lightning. This is also called the first Commandment of promise, because, if properly kept, it is sure to bring to the person by whom it is so observed a long life; for 'God is not a man that He should lie, neither the son of man that He should repent.'

"It is the duty of children to love, respect, and obey their parents for two reasons; the first, because God has commanded them to do so, and the second, because their parents have done so much for them; for they have watched over them with tender and affectionate care when sick, have provided their medicine and furnished their food and raiment; and, in fine, some parents have done every thing for their children that it is in the power of mortals to do.

"Though it may be the duty of every child to obey his parents in every thing that is right, yet it is equally his duty

to disobey them in every thing that is wrong. For instance, if a parent were to ask his child to steal, or to tell a lie, or to do any thing that is wicked, he would be justified in disobeying him, and not justified in obeying him. St. Paul says, 'Obey your parents in the Lord;' that is, do every thing that they wish, which is at the same time according to the will of God, but not do any thing that they desire if against the Commandment of the Almighty. And every body should be careful not to pay that respect and love to their parents which is due to Him alone Who is able, in a moment, to take away parents and friends, and Who is the Father of the fatherless and widow; and Christ says, 'He that loveth father and mother more than Me is not worthy of Me.'

"Robert Troup Paine.

"Columbia College Grammar School, Feb. 5, 1844."

THEME—ARTICLE LIII.

"'GOOD EDUCATION.'

"Good education is a highly cultivated state of mind. In order to be well educated, you must acquire good principles and manners, as the ground upon which you would build hereafter. Is it possible to erect a house without placing it on the ground? No. But when you can destroy gravity, then you

can construct a building in the air, then you can form a good education without any support for it to rest upon. As long, however, as you cannot do this, you will be obliged to lay a deep foundation first; after which, in order to complete your education, you must learn to speak and write your own language with correctness, study history, geography, arithmetic, algebra, trigonometry, &c.; have some acquaintance with astronomy, and the fine arts, and understand a few foreign languages. But, above all, whatever you do, do it well, bearing in mind that it is better to learn one page well, than to study fifty pages slightly, and even then to know nothing about them. Be careful, also, to read such books as will teach you what is correct.

"You need but little intercourse with a person to know whether he is well educated. If he be so, he will express himself with more elegance, display more knowledge, better principles and ideas, more refined manners, than one who has paid less, or but little attention to the culture of his mind. Every tree is known by its fruit. Therefore, as a good tree cannot bear corrupt fruit, or an evil tree cannot bear good fruit, so the educated and refined man cannot say the things that belong to the ignorant and foolish, and the ignorant and foolish cannot give utterance to the thoughts that belong to the educated and refined.

"How much more happy, too, is the well educated than the uninstructed man; for the ways of wisdom are ways of pleasantness, and all her paths are peace. Such was the experience of

a man whose choice was wisdom rather than riches or length of days. While the educated man is walking with the honorable of the earth, and making still higher attainments in knowledge, the ignorant man is classed with the lowest, and is, perhaps, every moment growing still more hardened in wickedness and crime. But, it should be remembered that, as a man's education increases, so do his responsibilities also. The wise man is more blamable if he do wrong, than the uninstructed; for, those persons who know their Master's will, and do it not, shall be beaten with many stripes, while those who know not His will, and commit things worthy of stripes, shall be beaten with few stripes. Justice and mercy are always the same. They make up a part of truth. The penitent prodigal will always be forgiven, and God will be merciful when Jonahs are not. He will always 'pity the persons that cannot discern between their right hand and their left hand;' and the learned Paul says to Timothy, 'I was before a blasphemer, and a persecutor, but I obtained mercy because I did it ignorantly in unbelief.' And again to Titus, 'not by works of righteousness which we have done, but according to God's mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost.'

"Robert Troup Painf.

"Columbia College Grammar School, June 17, 1844."

THEME—ARTICLE LIV.

"'FEAR.'

"Fear is a certain agitation of the mind, occasioned, generally, by objects of a hurtful or deadly appearance. Experience teaches us all the nature of the feeling; for it attends all periods of life, from the newly born infant to the man of an hundred years. It has been the cause of a great deal of good, and the means of deterring many from evil. It is often at war with hope, as where the wicked are intent upon unlawful gain. One or the other will then prevail, as expectation of reward or punishment may affect the mind, or as conscience may happen to direct; for 'the wicked flee when no man pursueth.'

"Fear has been the occasion of many of the most important events of the world; sometimes through its effect upon individuals, and at other times upon nations. It saved the life of Lot; it secured Moses in the bulrushes; it drove David into caves and the mountains, and made him generous towards 'God's anointed;' it rendered the children of Israel unwilling to go into the promised land; it is the last gracious pleasure of the Almighty in behalf of sinners, when His promises fail. There is no other passion of such various effects; generally use-

ful, or if injurious it is mostly by affecting the health, or causing insanity and sometimes death. There have been many cases of insanity during the last year, which arose from a belief in the supposition propagated by Mr. Miller, that the Day of Judgment was to come in the year 1843.

"Robert Troup Paine.

"Columbia College Grammar School, March 18, 1844."

THEME—ARTICLE LV.

"'WHICH MAKES THE GREATER MAN, GENIUS OR APPLICATION?'

"Genius is natural talent, while application, in the sense implied by the question, is the effort that a person makes to gain a certain point without any great natural ability to do so. We see the former displayed in a variety of ways, and in all it may be without any particular effort; as in painting, music, mathematics, languages, mechanical skill, &c. The latter always requires effort. To show the difference between them in a practical view, I will suppose two men travelling in different directions to a distant country. To the one the road is level and easy, offering no obstacles to his progress; while to the other the road is extremely hilly and full of stones, and occasionally he meets with immense rocks, which he is obliged to blast in

order to reach his journey's end. This is a fair comparison between the man who possesses genius, and him who depends upon constant application; for, while the former is travelling on in Nature's easy path, the latter is struggling with innumerable obstacles. Thus, some persons can learn more Latin in half an hour than others can in two hours; because to the former belong genius and application, while the latter is wanting in the natural talent.

"And now arises the question, which makes the greater man, genius or application? I answer that neither of them alone will make a great man, but, that application will make the greater of the two. It takes both combined to make a truly great man; for it requires persevering industry to give effect to that talent which is more to be desired than gold, yea, than much fine gold. Otherwise, it will be like the treasure hidden in the earth.

"But genius often counts wholly upon itself, and laughs at the industry upon which others rely for success. What will be the excuse when the Lord shall come and require the talent with usury? 'Ah!' the man of genius will say, 'I knew that Thou art a hard man, reaping where Thou hast not sown, and gathering where Thou hast not strewed, and I was afraid, and went and hid Thy talent in the earth.' But will that be satisfactory?

"Robert Troup Paine.

"Columbia College Grammar School, March 4, 1844."

THEME—ARTICLE LVI.

"'THANKSGIVING.'

"Thanksgiving is a day appointed by the Governor of the State for giving thanks to God for His numberless mercies throughout the year. It is a day, however, on which every thing is done except study. Some spend its forenoon in the most noble way, viz., going to Church; and in the afternoon, when they eat their sumptuous dinners, they eat for something else than merely to gratify their carnal desire. Others spend it in skating, sliding, playing ball, &c. Others in rioting, drinking, cursing and swearing.

"It is not on this day only that God should be thanked, but every day. It is thought a gross impoliteness among mankind not to thank each other for every little act of kindness. How much more irreverent is it then to the Almighty, to allow His mercies to pass over our heads unacknowledged and unregarded, and the least of which we do not deserve.

"ROBERT TROUP PAINE.

"Columbia College Grammar School, Dec. 18, 1843."

THEME—ARTICLE LVII.

"'EARLY RISING.'

"It is an excellent practice to rise early, particularly in the country. At an early hour Nature is at its height of beauty; for then the lambs may be seen skipping about their dams; then the lilies, while wet with the dew of heaven, appear more grand than did Solomon in all his glory; then all is still to the ear, except now and then the note of some little songster, or the drumming of some distant partridge, breaks upon the melancholy stillness; it is then that the sun may be seen to dart forth its first golden beams into the pure and salubrious air; and, to the pious man this may be the time for the most devout meditation.

"The ancient Jews used always to rise early, particularly when they had any thing unusual to do. This is often mentioned by Moses. We read, for example, that when Abraham went to offer up his son, he rose early in the morning, and saddled his ass, and took Isaac and two of his young men with him; and again, that Abimelech rose up early to declare to the people what God had said to him in a dream; and again, that Moses rose up early in the morning, and went up into Mount

Sinai, as the Lord had commanded him; and again, he rose up early in the morning and builded an altar; and Jacob rose up early to set up a stone that should be for God's house; and the children of Israel rose up early in the morning, and got them up into the top of a mountain; and again, when they had slain the tribe of Benjamin, all Israel rose up early in the morning to build an altar, and very often when they had battles to fight. Solomon recommends early rising. Darius rose very early in the morning, and went unto the den of lions to see whether Daniel was still alive. Twice was Moses ordered by God to rise up early and stand before Pharaoh. Jeremiah says that for many years he prophesied to the people early in the morning; and he says, moreover, that the Lord Himself rose early to send His Prophets. Now, why is all this about early rising so particularly and so often stated in the Holy Scriptures?

"A person, by rising two hours earlier every day, may save at the end of one year thirty days and ten hours, and in twelve years may save one year. Thus, in a life of seventy-two years he will gain six years.

"Robert Troup Paine.

"Columbia College Grammar School, June 15, 1843."

THEME—ARTICLE LVIII.

"'WHICH IS MORE USEFUL, AGRICULTURE, OR MANUFACTURES AND COMMERCE?'

"This is a question which should not be hastily answered. Let us first compare the relative use to mankind between Agriculture and Manufactures and Commerce. Then let us endeavor to ascertain which conduces more to the prosperity and glory of a nation.

"Agriculture was the occupation of man while in a state of innocence. It forms the ground of all other employments. The want of it would put an end to all nations. Nay, in a word, the whole human family would perish, and the world become a scene of horrid desolation, wrapt in the awful silence of the tomb, to be broken only by the Archangel's trump. Manufactures and Commerce, on the other hand, are, comparatively, mere luxuries. We could certainly live without the former, and continue to exist though ignorant of the latter, if we supposed the limits of our vision were the boundary of Creation. This is sufficiently shown by the savage races; and, although they may subsist for a

while upon animals, they must ultimately come to the fruits of the earth.

"Having thus taken an abstract view of our question, let us now examine it in its broader and more extended meaning, — which is most advantageous to a nation, where the several pursuits are followed together? This will depend much upon the extent of territory, and how far the soil is unoccupied. So far as there is room for agriculture, this must yield the greatest amount of happiness and of wealth, as it supplies all the most important wants of man, and is the only truly productive labor. What was said by the wise man of Israel of the individual, applies equally to the mass — 'I went by the field of the slothful, and by the vineyard of the man wanting understanding, and lo! it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw and considered it well; I looked upon it and received instruction.'

"When, however, a country is beginning to have an overgrown population, manufactures and commerce not only increase their wealth, knowledge, and happiness, but may take the lead in their prosperity. In all these respects agriculture has its limit, and no nation can arrive at excellence by that pursuit alone. But as soon as the products of the soil exceed the wants of a people, commerce will yield innumerable advantages, and manufactures will come in aid of their power, wealth, and fame.

"Agriculture, therefore, is most important; manufactures a

handmaid when agriculture is overgrown; and commerce at last carries a nation to its highest glory.

"Robert Troup Paine.

"Columbia College Grammar School, Nov. 17, 1845."

THEME—ARTICLE LIX.

"'SHIPS AND SHIP-BUILDING.'

"Ships were known to the ancients in the time of Solomon; for we frequently read that the ships of Tarsus were used to import various articles for the building of Solomon's Temple, and to export goods in return for those that were imported. Whether the ships of Tarsus were made in the same manner as ours, I cannot tell; but it is probable that they were much more magnificent. Ships are almost indispensable to man, for it is by means of them that nations hold intercourse with each other. Without them we could not traverse the mighty deep. Without ships the Kingdom of Divine Grace could not be spread among the lonely islands of the sea. And, alas, how many millions would die who had never heard of Jesus, or of that other world in which they are to live hereafter, because no one had ingenuity or industry enough to make a ship!

"Robert Troup Paine.

June 3, 1843."

THEME—ARTICLE LX.

"'THE COMPARATIVE ADVANTAGES AND DISADVANTAGES OF CIVILIZED AND SAVAGE LIFE.'

"This is a question about which mankind have always been at variance, ever since civilization dawned upon our world. I will now add one opinion to the many thousands which have been expressed upon this subject.

"Look at the Indian in infancy, and you can trace no particular difference between him and an infant of a civilized nation. Take him in boyhood, and you see the peculiar traits of his disposition beginning to manifest themselves. You observe him one moment with his bow and arrow, at another with his tomahawk, learning to use them as some of his brave ancestors had done. In manhood, at one minute in the deer-hunt, when pleasure shines brightest in his eye; at another engaged in the bloody battle; at another holding up his string of scalps, and boasting over them as the evidence of his valiant deeds. One day you see him here, another day fifty miles distant. In fine, he is like the wind, which 'bloweth where it listeth.' Look at him in his gray hairs; you notice him now pouring forth his praises to the Great Spirit for the success which has attended

him in hunting and in battle. Now you see him relating to his fellow savages his exploits in the chase of the buffalo, and bragging of his heroic actions in war. Follow him to his death-bed; he dies in hope. Ah, what hope! Not that of living with God and the Lamb for ever. No; he is deluded by the vain expectation that he shall have better hunting-grounds in the Eternal World than he had on earth; and, accordingly, when he is laid in the cold earth his weapons are buried by the side of him.

"Let us examine, for a few moments, a civilized life; of which there are two kinds, city and country life. In the city civilization is carried to a far greater extent than in the country. Take a citizen and look at him when a boy, and you see him, instead of learning archery and to handle the tomahawk or the scalping-knife, studying his books. In manhood you behold his brow, not impressed by the prints of voluptuousness, but marked with care and anxiety. In old age you observe that his eye does not brighten up at the recollections of the past, but that it glistens at the hope of a happy futurity, or is darkened by despair at the thought of living in another world. Go with him to his death-bed, and you notice him either raving when calling to mind that there is an Eternity beyond the grave, or calm and pacified at the anticipation of a glorious resurrection.

"Country civilization is the connecting link between a savage and city life. There you can have almost all the sports of the barbarian together with the advantages of civilization. The

city, to be sure, contains theatres, circuses, and other places of like nature; but it has no active and healthy amusements. In the country, on the other hand, you can have the first occupation of man in its perfection. There, too, you may see, at times, men shouldering their guns or handling their fishpoles; and how delightful, moreover, to observe the different changes of Nature as the seasons roll round in their appointed order.

"Now let us proceed to answer the question; which is better, a civilized or savage life? Notwithstanding the sports and enjoyments of the latter, yet man in this situation is not capable of knowing as much of his Maker as if he lived in a polished nation. All that he can ascertain concerning Him must be done by his external senses, from the objects of Nature around him; and, although no one has a right to form an opinion as to the final lot of the barbarian, still it is this that gives a civilized life the great ascendency above that of the savage. A country life, however, is far superior to that of the city; for in the latter men are more or less corrupted by its luxuries, led into bad company by its places of amusement, or lead a life of care and sorrow, while in the former all is harmony, innocency, and enjoyment.

"Robert Troup Paine.

"Columbia College Grammar School."

Without date, but written probably in 1845. The manuscript will be bound with the folio volume, as intimated of others.

The following Theme is the earliest which remains, and is the only one of 1842. It was written while attending the "Primary School" of the University of the City of New-York, where Robert was placed before entering the Grammar School of Columbia College. There will be seen in it the same characteristic traits that mark his latest compositions. The manuscript will be preserved as intimated of others at p. 321, as will several others not mentioned at that place.

THEME — ARTICLE LXI.

"'A COUNTRY OR CITY.'

"A country life is altogether preferred by the admirer of Nature; a city by the admirer of the taste and workmanship of art. Persons that live in the country possess a great many advantages that they that live in the city do not. They have more room for taking exercise, for attending to the religious improvement of their minds, for there is nothing to call off their minds from the great Being of their existence. When they go out on a pleasant Sunday morning, they do not hear the disagreeable sound of Sunday morning news, swearing and cursing mixed therewith, as we do in the city; but, on the contrary, the sound of a distant bell, losing itself gradually in the immensity of space. Every thing seems so pleasant that the birds them-

selves seem to praise God. The city has but one advantage, in my humble judgment; that is, of public schools for educating children.

"It is the ambition of too many in the city to become rich or illustrious in the world, and in order to become illustrious they must be wise respecting the things of this world. But the Bible says that the 'wisdom of this world is foolishness with God.' 'The fear of the Lord,' says the Wise Man, 'is the beginning of wisdom.' Thus it is plain that a knowledge of battles, tumults, bloodshed, Latin and Greek, is not even the beginning of true wisdom. But, at the same time, I do not say but that men can be great and good in this world, but that they generally are not.

"Your affectionate Scholar,

"Robert Troup Paine.

"January 30th, 1842."

THEME—ARTICLE LXII.

"'IS THE HOPE OF REWARD, OR THE FEAR OF PUNISHMENT, THE GREATER INCENTIVE TO EXERTION.'

"Let us first consider the propriety of exertion; secondly, what should be its inducements; thirdly, which, generally, has the greater effect, reward or punishment.

"That industry is highly commendable in every station of life, nay, truly essential to its enjoyment, and even its maintenance, few will deny. We see it every where among animals; and we may almost imagine the same thing to exist among the heavenly bodies. The principle, or something like it, is every where throughout God's creation.

"But animals are concerned alone about their means of living. Man has higher duties to perform; or, if he labor for his temporal life only, what does he more than the brutes? His duties are higher as the soul is superior to the body, and eternity longer than time. He has mind to cultivate, two worlds to govern, one within him and one without, vices to shun, and virtue to win, a God to praise, and a Heaven to gain. Now, what should prompt him to pursue the straight path, and keep him from the erroneous way? Surely, it should be

neither the hope of reward, nor the fear of punishment. A narrow-minded man must he be who labors only to obtain his daily bread, and contemptible is the man of wealth who spends his time in idleness and pleasure. A great patriot must he be who defends his country merely to obtain the olive-crown. A fine Christian, indeed, is he, who obeys merely from the hopes of Heaven, or from fear of hell, and who would not care, provided he could obtain the former, and avoid the latter, whether he bless or curse his Maker.

"There is certainly too much of selfishness abroad in the world. We should do good for the sake of doing right, let that follow which may. Before we enter upon any common enterprise, we should not ask merely whether it is to be attended by a reward, or punishment, but in the first place, whether it be right or wrong, whether it is to be of advantage to mankind. If so, let us then enter resolutely upon it, resting assured that some good result will always follow.

"But, we must take the world as it is, and keep the question before us. Here we must leave argument, and depend upon observation, and what we know of ourselves, for the answer. We shall then necessarily arrive at the conclusion, that, unless considerably hardened in crime, the hope of reward has a much more powerful effect than fear of punishment. The law, 'whoso sheddeth man's blood by man shall his blood be shed,' never troubles the peaceful citizen, nor do any other penalties. He looks up to a good conscience, a heaven within him, and the ap-

probation of his fellow-men. The deserter's fate never troubles the mind of the brave warrior.

"On the other hand, to the mind of him who wishes to indulge in midnight robbery, a flame of a candle, the creak of a door, or the rustling of the wind in the chimney, may present the prison-house or the gallows, and he flees in terror when no man pursueth. After such an alarm, he abandons for ever this course of felony. No hope of reward would have ever turned him from his course of crime. But fear of punishment is not what governs the Christian. Hell itself is not an object of fear to him. He loves virtue and holiness for their own sake; but Heaven operates as a bright inducement to persevere in the path of rectitude. But, to many a one, no doubt, who has formed the plan of suicide, hell, and all the powers of darkness have risen in bold array, and separated his intended crime as far from him as the East from the West.

"Robert Troup Paine.

"Columbia College Grammar School, Nov. 30, 1846."

It is difficult for Parents situated like Robert's, and with such a treasure before them, to know where they should stop, or what they should exclude, in their effort to illustrate his character and render his life useful to others. Many exemplifications of his beautiful mind, his noble principles, and his refined epistolary style, might be selected from the profusion of his letters to his Parents; but this seems to be superseded by the variety of his Essays, and would involve the necessity of another volume, which might be regarded as an indication of inconsiderate zeal. To make known his disposition is the great object of interest. His letters abound, as will probably have been inferred from such as are connected with the Memoir, with the most affectionate solicitude about the health of his Parents and devotion to their wishes and happiness. He therefore appreciated fully his importance to them. This feeling is manifested throughout his correspondence, from the first to the last. In one of his earliest letters written to his Father while on a visit to Saratoga Springs for the benefit of his health, there is much of the same alarm manifested as appears in those relative to the Cholera, at p. 154. An extract from his Father's answer to that Letter represents exactly the confidence which he never failed to entertain in his son, and his own devotion to him :

"Saratoga Springs, *May* 22, 1845.

"My Dear Robert:—It was very kind in you, my dear child, to address me so affectionate a letter. I am proud of so excellent a son — always dutiful, affectionate, religious, and industrious. Your manliness and independence have relieved me from much care and solicitude. Be always thus, and you will secure happiness to yourself as well as to your Parents.

"I am taking every possible care of my health, and quite as much for your sake and your Mother's as for my own. I am fully sensible of the importance of my life to you and to your Mother. I was very glad you wrote me freely on the subject, as I hope you always will on every other that may be interesting to either of us.

"My health is vastly improved. But I was quite ill, and it was natural that you should feel alarmed. I could beat you now, however, in chasing a deer, or in following the flight of a pigeon."

In about a week after the foregoing Letter, the Father, on returning to New-York, was precipitated down a precipice, in a stage-coach, which occasioned the fracture of ribs, &c., that confined him to the bed for six weeks. During this time his son was with him, and scarcely left the bed-side for any purpose but sleep.

On reviewing Robert's correspondence, the alarming Letters relative to the Cholera (page 154), leave more and more the impression that reason was then liable to temporary affections, and occasionally lost that ascendency over the moral emotions which had distinguished his former life. How far that discipline generally extended is well represented in a letter to his Father, dated, at Cambridge, Sept. 30th, 1848, in which he says:

"I am much grieved to hear that Mother is not equal to the journey here, as I had anticipated great enjoyment from her visit; but, as Providence has ordered it so, I ought not to complain, but be thankful that her life has been spared so long, and that she is stronger than she used to be. I hope that she may be able to come on with you at Christmas, and go home with me in the vacation. I can find her very comfortable quarters. Grandma will not be on before November, as she will make a visit to great Aunt S—— previously."

These, however, are only examples of what rush in crowds upon the memory, and which awaken in his Parents not only the sentiments which are common to all on the occasion of great bereavements, but a profound sense of gratitude that he has left nothing behind him but an example in every respect worthy of their close imitation. Their only regret upon this subject is their want of ability to bring it into the same practical influence upon others; though it is their earnest prayer that

such a direction may be given to their efforts by an all-sufficient Power.

It has been stated, among other things, of Robert's habits of independent thinking, that he would never receive any aid in writing his compositions, or permit any alterations to be made, and that he never copied them. On two occasions he forwarded from Cambridge two of his Forensics for his Parents' perusal, and with a particular request that they should be returned without the alteration of a word. One of them was upon the subject of a new translation of the Bible (page 37), in which his Father objected to one expression as beneath the dignity of the subject, and which is expunged. Robert, however, was not disposed to recede, and sustained himself in the following manner:

"CAMBRIDGE, *October* 15, 1850.

"DEAR FATHER:—* * * * I acknowledge the *idea* to be frivolous. If it were not so, it would not have answered my purpose, which here was ridicule. To be sure, ridicule does not properly belong to Forensic, which, in the strictest sense of the word has to do only with argument. But as I regard the question of a new translation of the Bible as scarcely worthy of grave discussion, and totally unworthy of Forensic, I thought, after I had condescended to enter into a serious argument, I might indulge somewhat in ridicule; not only as more suitable to the question, but as serving to break the monotony which a

composition is apt to assume when carried on *wholly* in the serious style. What better suited to a subject which we should approach with reverence than to associate it with another which every one will allow to be ridiculous and absurd, yet which is, in reality, thus attended with advantages?"

Robert inclosed, also, to his Father, the Letter addressed to the Rev. Dr. Stuart (page 21), requesting his opinion as to the propriety of sending it. The Father replied that the difference in age rendered it inexpedient, though it would be perfectly proper to express his sentiments through some public channel; and, accordingly, his Father immediately handed the Letter to Mr. Bryant, of the *Evening Post*, without any farther consultation with his Son.

The following correspondence, in relation to that subject, discloses Robert's habitual disposition to yield his contemplated action to the wishes of his proper advisers, while he sustained his own judgment until convinced of its error:

"CAMBRIDGE, *June* 25, 1850.

"DEAR FATHER:—* * * * I was much pleased to think you liked my letter to the Professor; but I really must say that I cannot view the sending of it in the same light as you do with regard to age.

"There is no one perhaps who venerates age more than I.

But I think that there is such a thing as false modesty, which forms no part of veneration. I think, also, poor must be the reasoner who is obliged to bring his greater age to the support of his logic, and tries to escape by charging his younger opponent with 'the atrocious crime of being a *young man*.'* I have expressed my letter in terms the most respectful, while at the same time it is written in a dignified style, and one in which I have *studiously avoided* any inferiority on account of *age*. Logic holds itself amenable only to the tribunal of Reason and not to that of Time.

"Still, as the propriety or impropriety of sending that letter is not at all a matter of logic, but one to be referred to age and experience, I shall abide by yours and Ma's decision; but I should like to have you, before making that decision, consider what I have said in this letter, and see if you do not agree with me.

"If I send it, I suppose I ought to sign my name, as an anonymous letter seems to me to have a sneaking appearance, and as if the writer was ashamed of himself. (See page 275.)

"Your affectionate son,

"Robert Troup Paine."

Next came a letter to his Mother, in his usual alternate order of writing his Parents.

* Robert had misapprehended his Father upon this point, as was immediately explained to him.

"CAMBRIDGE, *June* 27, 1850.

"DEAR MOTHER:—I was most happy to hear that Uncle E—— liked my letter, as I always set a good deal by his opinion, as I do likewise by yours and Pa's, and when the three coincide the weight is vastly increased, and I feel myself pretty well fortified.

"I have no objections to the printing, if it should seem good to you three; but I think you must have changed your minds on the subject, as I have received no paper. However, the mail failed us this morning; it may be in that.

"I am now writing a Forensic on the following subject:

"'Should the Free States, in delivering up fugitive slaves, secure to them the rights of the writ of Habeas Corpus and trial by Jury?'

"It will be, when finished, nearly twenty pages in length. I shall ask permission of Prof. Walker to send it home before giving it in (permanently).

"I have no more time to write, as the Forensic must be ready this afternoon. So good-bye.

"Your affectionate son,

"ROBERT TROUP PAINE."

"P. S. Give my love to Grandmother when you see her, and tell her I intend to write her soon."

The next following Letter concluded the subject.

"CAMBRIDGE, *June* 29, 1850.

"DEAR FATHER:—I was very happy to receive a letter from you last evening, and to learn that I may anticipate a visit from you on the 3d proximo. Tell Ma I am sorry that she cannot come along with you.

"How I should like to take a look at your garden! Ma writes very graphic accounts concerning it.

"I have received the newspaper. I see but two mistakes; the word *another* for *one* (see *erratum*), and the word *promise* for *honor*, which last, however, was probably altered before it went to press. Good-bye until the 1st or 3d.

"Your affectionate son,

"ROBERT TROUP PAINE."

It will have been seen that Robert was a good deal attracted by chemistry and physiology. This proceeded as well from his love of Nature as of science; and he applied his knowledge of these branches to a philosophical inquiry into the difference in the properties and laws which govern the two great Kingdoms of Nature. He was thus conducted to that enlightened view of the subject which led him to deprecate the evils which chemistry has inflicted upon the science of organic life. These remarks are intended to introduce an extract from a Letter dated May 24th, 1850, to enable him to show for himself the early elevation of his scientific pursuits, and that he

frowned upon the doctrines of materialism. In that letter he says,—

"The Chemists appear to be getting a little bothered; for Prof. ——— showed us the other day a piece of apparatus for determining the relative quantities of heat given out by different kinds of fuel, and remarked that, in this way could be told the quantities of heat resulting from the combustion of different kinds of food consumed by different animals. But, said he, the amount of heat resulting from this combustion would be considerably less than that actually evolved by the animal. Now, said he, the question is, whence is this extra amount of heat? For the solution of which the French Academy have offered a large reward; 'but which solution,' he added, 'is probably wrapped up in the Laws of Vitality, into which we cannot penetrate.'"

In another letter which quickly followed the foregoing, he says,—"I should like to know particularly if you received a letter from me dated May 24th, as in that I wrote something important about the Chemists. I did not put it into the Post-office myself."

In another letter, dated June 19th, he recurs to the subject as follows:—

"In your letter you say that *my* criticisms on Chemistry are just. I wish you would read my letter of May 24th again, and

you will see that those remarks are not mine, but those of the Professor; and this constitutes their importance, as they are the *admissions* of a *chemist*, and show that they are coming round.

"I was much amused by your account of Dr. Poppinjack, and also by that part of your letter where, speaking of our intended journey to the Lakes, you say 'we will penetrate by *canals* and *railroads* into the *wild* and *unfrequented* parts.'"

In connection with what is here said, it may be stated that his views in regard to the soul as distinguished from the body, and from all chemical doctrines, were such as have been advocated by his Father, and that, in a conversation with his Father but a short time before his death, he told him that he considered his Work upon that subject incontrovertible. But, whether so or not, that was the opinion of the Child, and is now a consolation to the Parents. It may be said, also, that he was a firm believer in the literal interpretation of the Mosaic Narrative of Creation and the Deluge, and that it was a knowledge of this which led his Father to say in the foregoing Work that, in event of his "failure to complete the Work written by himself upon Theoretical Geology, the manuscript will be left to the disposal of his Son."

As time rolls on, and memory freshens of the past, the Parents can find nothing to add that will reflect any farther light upon one of the most startling events upon record. Perhaps

too little has been said of Robert's application to his studies as a probable tributary cause of his insanity; though it may have been sufficiently set forth in the Rev. Dr. Anthon's Obituary Notice. The following extracts of letters from Robert's Mother to his Father express his habits of application. The letters were written from Cambridge, and are dated Dec. 20, 1850, and Jan. 12, 1851; shortly before his death.

"Robert does not seem to have many associates. He walks alone generally. The President remarked of him, that "he pursues knowledge for its own sake, and not for the distinction it brings." (See *Article* 29, page 307.) "Robert says he studies more than any one of his Class. A sketch of how he is employed. Every minute yesterday, excepting the hour from *half past three* until prayers. After prayers, wrote in my room until *eight*. Then went to his room to write upon another Thesis until *nine*. Then bed. To-day, studied history here until *half past nine*. Recitation, *half past ten*. Returned, and wrote half an hour by my side. *Eleven* o'clock, lecture; *twelve*, recitation; *one*, dinner. Then, until *three*, preparation for recitation. At *three*, recitation. *Half past four*, prayers. Then free until tea. In the evening, he will write or read to us, or attend some Society; one or another of which he has always done except in two or three instances. For some of the Societies he writes pieces, of various descriptions (*Article* 34, page

323 is one of them); but he often speaks before them extemporaneously. He is never absent from recitations, and has no amusements but walking, conversation, and reading Shakspeare and Hume's History. Paley is one of his studies. He cavils at some of his propositions as not being sufficiently guarded against the attacks of the infidel."

Thus fortified in mind, education, virtue, Religion, enterprise, and youth, blessed in his friends, and with the brightest future before him, the Parents have sought, with great diligence, to ascertain if there were any cause that might have disturbed his happiness. But they have been unable even to imagine any. At the University he was treated in the kindest possible manner by the President and Faculty, and was a favorite with the Students. He had, also, other warm and generous friends around him. His Parents have no recollection of having denied him the gratification of a single wish. On the contrary, they were unceasingly devising means for promoting his happiness; and in this they were not a little actuated by the pity which they never ceased to feel for the sufferings and privations which he endured in infancy and childhood. A statement, however, so unreserved, renders it proper to say that on one occasion his Father endeavored to persuade him to abandon a favorite wish. This was a desire, which sprung up about two months before his death, to be supplied with a horse at Cambridge for the mere purpose of exercise. The wish was conveyed to his

Father by his Mother, who was then at Cambridge. Nearly the whole of the Father's answer, which was addressed jointly to the Mother and Son, will be now given, as nearly the whole was intended to dissuade Robert from his project, and to prevent any feeling of disappointment; as well, also, to convey renewed assurances of the great satisfaction entertained by the Father. It should be said, too, that this letter has been added to the Memoir since the Mother's death.

"New-York, *Dec.* 31, 1850, 10 *o'clock, P. M.*

"My Dear Mary Ann, and Dear Robert:—I have now on hand your three letters (not Robert's), of the dates of the 25th, 28th and 29th; and, as it will require a good while to reply to the contents of the whole, I shall not get through with my letter till next year. In the mean time, as the present is drawing to a close, I hope you may enjoy its departure, particularly in a serenade, and be prepared to 'turn over a new leaf.'

"As usual with me, I look upon the past with many thanksgivings, and murmur at no dispensations of Providence, which have always been, indeed, to my advantage. I contemplate suffering with satisfaction, so far as it concerns myself; while I have had an offset in the best enjoyments that could be allotted to man. The greatest of these has been all that I could desire in yourself and Robert; and, as the next great blessing has

been the satisfaction which I have derived from my literary pursuits, I must also connect Ma with them, on account of her own mind, education, similarity of taste, and the assistance she has rendered. I enjoy, too, my reputation, but more highly on Robert's account, though I have rather interrogated the future than the present. A new source of happiness is now rapidly opening, and that is the promise which Robert affords in the expansion of his mind, his knowledge, and virtues. I am exceedingly gratified by your high eulogiums upon him, and I am sure we shall not be disappointed in the objects at which we have been striving. On the other hand, I hope he will have no occasion for disappointment in what he anticipates from us. I am sure that he will not in all things that may advance his knowledge and usefulness, and in pleasures of a tributary nature. Some of these, and the greatest, are not far distant; such as travelling in foreign Countries, &c. To carry out these great objects, a great deal of money is necessary; and we had better make, for the present, some sacrifice of minor pleasures that may be expensive, to meet the exigencies of Robert's progress in life. Now, all this, I suppose you begin to suspect, is preparatory to one of those small disappointments in anticipated pleasures which may be well endured for the sake of greater gain at a time a little more distant." "If a thousand dollars were wanted to secure him a high honor at Commencement, he should have the amount forthwith. Besides, I have promised him a horse in the fall, so that there will be only a short post-

ponement of a little pleasure. But, in this I may be mistaken, as horses have their various uses. To Richard the Third the object was so important that any old nag would have brought his Kingdom. I have had patients buy them to travel half across the Continent, and their lives were saved by the purchase. Others buy horses to explore the country in pursuit of information, or for lucrative objects. Now, if a horse will promote Robert's studies at Cambridge, or contribute to his standing in his Class, I will get him one without any farther ado about it. As he, however, is the party most interested, he may not like to offer an opinion, in which event I will be entirely satisfied if he will bring me a line from the President recommending the provision. Mr. Sparks is a very candid and observing man, and Robert's kind friend; and as Ma, among her pleadings in behalf of the horse, says that many of the students are supplied with horses, the President must certainly know whether they are tributary to education and rank. But I would not make this a requisite, but for the reason I have stated. There was a time, in Robert's Sophomore year, when I thought his health might be benefited by riding on horseback, and I then wished to send him a horse from this City; but he considered walking more useful."

His Mother replied that Robert was amused with the letter, and heartily abandoned the project.

A DESCRIPTIVE ALLEGORY.

The following Poem, if it may be so called, is not supposed by its Author to possess any other merit than that of a descriptive character applicable to its subject. It was an accompaniment of the Allegorical Picture, designed and executed by Robert's Mother, and intended to represent the progressive life of the Youth, and his faultless character, exactly as it was regarded by his Parents. They could in no other way so clearly and fully convey to him, and perhaps now to others, the sentiments they entertained of the extraordinary purity of his whole life. But, it was as much the simplicity of his character, and his affectionate nature, which suggested a tribute on his attaining twenty-one years, that might not have been otherwise appropriate to his age, talents, and education; and it is obvious that the last event of his life has alone prompted the exhibition of the Picture or the Poem to his Friends. For that reason, and as explanatory of the allegorical group of Flowers, and in the hope that the sentiments, which are intended to represent his youthful mind, may prove attractive to the young, the Father is inclined to connect the Poem with the Essays of his

Son, that it may go with those in the fulfilment of his objects. It is but just, also, to state, that, what is said of "Wild Oats" was purely playful, and that its natural contrast with the rest was greatly increased by its entire want of application to the individnal case. The closing stanzas were especially inappropriate, excepting in their general relation to the early period of life; and so far the metaphor was necessary as an integral part of the Design, and to relieve the more sentimental parts. The mournful event, too, which leads to this connection of the Poem with the Memoir, imparts to these stanzas an undesirable effect which did not attend them before. They always grated, however, upon his Parents; as the general tenor of the poetry expresses their habitual feeling, and what they had often expressed to others, that a solemn mysteriousness surrounded their Son during his infancy and much of his childhood, both as to his piety and the preservation of his life.

It will be observed that the associations are not so much suggested by the arbitrary system known as the "Language of Flowers," as by the popular names, many of which have their origin in the uses, or in the supposed mystical virtues of plants. This principle, indeed, pervades the allegory, as the names are generally sufficiently significant; or, when otherwise, some particular characteristic of a plant suggests the comment, or is associated with what the name implies. A few explanatory notes are added.

The group of flowers is reduced to one-fourth of the natural

size. A single copy, however, of a folio edition of the Memoir has been printed, in the hope that the original painting may be preserved in the Library of Harvard University. At the end of that volume will be bound many of the original manuscripts both of the Essays and Letters written by Robert, as the best mode of preserving such relics as are most valued by the Parents.

The flowers were collected by his Father at Wells' Beach, Maine, from October 1st to the 10th. While this and the painting were in progress, Robert was making a solitary tour among the Lakes and Mountains of Maine, where he stopped for a day or two at a Farmer's in the township called Letter B, on the border of Lake Umbagog, and where he met with an Artist sketching the romantic scenery.

Eleven days before his death (the day of his departure from New-York to Cambridge—see page 65), he addressed a letter to that Farmer, desiring him to deliver some message to one of his neighbors, and apparently, also, to make an arrangement for another visit to that region. An answer was returned to Robert at New-York, and was received by his Parents at the time of his death.* It is inserted here to show the nature of his deportment in the humble walks of life, and how his amiability commanded, at once, the lasting esteem of all. No gen-

* It may not be inappropriate to refer to this, and to other coincidences which will probably attract the attention of readers, and to the preservation of all his writings and letters, as remarkable in their relation to the objects of this Memoir.

eral statements can unfold the character and disposition of a man in any comparable degree like the internal evidence which is afforded by such testimonials as the following. (See page 332.)

"LETTER B, MAINE, *March* 3, 1851.

"DEAR FRIEND:—I received your letter of February 26th and read it with much pleasure. We are all well, and have enjoyed good health ever since you were here. My wife often speaks of you; also Charles. He and sis grow like weeds; always well. Sis can run alone, and is into every thing. I want you to come to Letter B once more, and explore the Lake. We have had rather a mild winter here, but I have not seen any violets yet, but expect to see them soon. There is only four feet of snow here now, for we have had two or three rains lately that have settled the snow nicely, and I think spring is near.

"My wife has done the errand to Mr. G——, as you requested. He was much obliged, and would like to see you once more. He and I will wait upon you any other time than haying. Come, if you can, and as soon as you can, and stay a month. You shall have the little bed-room. It is plastered now. Write soon, and I will endeavor to be punctual in answering.

"Respectfully yours,

"A—— W. S——."

The foregoing letter illustrates, also, by its familiarity, the former part of a statement which occurs at page 7, namely — "And now began a display of that remarkable combination of the child and the man which distinguihsed his whole subsequent life," and serves to interpret, in a measure, the motives which prompted the allegorical group of flowers, and why the Youth himself is made to relate the story.

This child-like feeling was so constitutional with him, that, although antagonistic to his unfailing dignity in his intercourse with his seniors, he was entirely unconscious of the fascinating simplicity of his nature; and even the occasion to which the foregoing letter refers supplies an instance in illustration, as shown by the following extract from a letter to his Parents, written while at the house of Mr. S——, in which he overlooks the principle within himself, and carries the whole to the social disposition.

"End of Creation, *Aug.* 13, 1850.

"Dear Father: — Here I am with Umbagog full in view from the room in which I am writing. Came down safely from the top of White Cap (a mountain), from which I wrote a letter to Mother, and another to Grandmother. Had a most delightful ride yesterday afternoon over the mountains, and some most beautiful scenery. It is most delightful here, and seemingly the perfection of Earthly bliss. The people around this region are all politeness and sociability. Mr. S——, with whom I put

up last night, seemed as glad to see me as if I had been his own son. You know what this is to travellers. I am now in 'Letter B,' at Mr. S——'s, but shall go over this morning to Merril, N. H., on the other side of the Lake, where I shall commence operations again. Went yesterday morning to Friar's Halls, a chasm in the rocks in a wild wooded mountain, through which falls a stream of water, some fifty feet, into a basin thirty feet deep; quite wild.

"Your affectionate Son,

"Robert Troup Paine."

Robert devoted nearly a fortnight to this excursion, and was with his Parents about a month more at Wells' Beach. Here he employed himself much in reading History, waiting upon his Mother, and in promoting the happiness of many children who had come with their Parents to this summer retreat, and were also stopping at Mr. Titcomb's most agreeable "Atlantic House." While here, the attention of strangers frequently turned with admiration to the contrast between Robert's intellectual conversation and dignified manners, and his frolics with the children upon the beach; particularly by the abruptness with which he would sometimes abandon a discussion upon science or Nature at the call of "Robert! Robert!" as it came from his little favorites without. In vain, too, did their Parents chide them for calling and addressing him in that familiar

manner. This disposition continued to display itself up to the evening before his death. (See Mrs. Clarke's Letter, page 81.)

The remarkable versatility which the foregoing letters and statements are intended to illustrate was so ingrafted upon the nature of the Youth, that it may reach, in its import, beyond the object which is here contemplated, and may connect itself, constitutionally, with that sudden aberration of reason which led to his death. Something analogous, too, will be seen in an undefinable warmth of feeling, and sometimes of language, which appears in some of his most logical essays, and in the sudden transitions in his Article upon the Christmas Holidays, where he repeatedly passes with abruptness from his religious acts and infusions to his amusements and their description, and vice versa. With all of which, however, in making a just analysis, should be connected his logical mind, soundness of judgment, and erudition, his complete exemption from credulity, bigotry, and superstition, and his perfect purity and happiness.

As showing, also, how deeply founded was his child-like amiability (which his Parents admit is a trait in his character most valued by them), he refers, in one of his Letters to his Mother from Cambridge, to the delight and advantages he had derived, at an early age, from the perusal of Mr. Goodrich's publications for the benefit of Youth, under the title of "Peter Parley," and declares his intention to call upon the Author, who resided not far from the University, and express to him

his gratitude for the entertainment and services he had thus rendered him. This characteristic extended to every thing; and, as has been already seen (page 56), constantly displayed itself, and to the last, in the solicitude which he manifested, in his correspondence with his Parents, about a squirrel, of very advanced age, which had afforded him happiness in his early childhood. In one of his letters, which is an example of the whole, he says, —

"Have Ann take good care of Bunn, especially to keep her clean; her spoon (from which the animal drank), her mug, her plate, and her cage. The blinds ought to be open in her room, and the window open unless uncomfortable to you."

In another letter to his Mother, dated October 8, 1849, he speaks of the tribute which he paid to the squirrel in a Forensic, which appears at page 301.

"I handed in my first Forensic," he says, "last Thursday. Subject — 'Is the desire of property an instinctive principle?' I took the affirmative to a certain extent. I brought up some traits in my old squirrel in arguing upon the desire in its relation to the necessaries of life. Thus, even in our hours of pleasure we often gain facts to illustrate great truths.

"You spoke about the German. It is a beautiful language, and has very melodious rhyme. I close by two stanzas from Göethe. Pronounce as if it were English, and see if it is not

beautiful. It is entitled the Erlkeing. Scott has a fine translation of it.

"'Ver reitet so spate dursh nasht und Vind?
Es ist der Farter mit semen kind;
Er hat den Knaben vohl in dem Arm,
Er fast in sisher, er halt in varm.

"'Mine Sohn, vas birst du so bang dein Gesisht?'
'Sist, Farter, der den Erlkeing nisht?
Den Erlkeing mit Kron und Schwife?'
'Mine Sohn, es ist em hebelstrife.'"

"'Who rides so fast through night and wind? It is the Father with his child. He has the boy safe in his arm. He holds him fast and keeps him warm.

"'My son, why dost thou so fearful hide thy face?' 'Seest thee not, Father, the Erlkeing? The Erlkeing with crown and train?' 'My son, it is a streak of mist.'"

As farther introductory to the allegorical group of Flowers, it may be said that Robert always wrote to his Mother on her birth-day. But, the spirit in which he wrote can be understood only from his own language. The following, therefore, are presented as examples.

"CAMBRIDGE, *April* 17, 1848.

"HONORED AND RESPECTED MOTHER:—

"'Her children arise up and call her blessed; her husband, also, and he praiseth her.'

"This day completes your 50th year. Fifty years have flown!

> "'Time, in advance, behind him hides his wings,
> And seems to creep decrepit with his age.
> Behold him when passed by. What then is seen
> But his broad pinions swifter than the wind?'

"That God may grant you many more years of honor, health, and prosperity, sweetened by each other's society, is the prayer of your affectionate son.

"A year ago to-day we launched our Husband and Father upon the mighty deep, uncertain whether we should again meet him this side of the vale of death, but trusting to Him Who numbereth the hairs of our heads. Through His Blessing the voyage was the means of improved health, and may it bring him many years of happiness. * * *"

The following is the last of that series which he was "permitted" to write.

"CAMBRIDGE, *April* 17, 1850.

"DEAR MOTHER: — Having been once more permitted to see the dawn of your natal day, I cannot refrain from taking up my pen to renew my wishes for your health and prosperity for another year, and commend you to the Care of Him by Whom even the very hairs of our heads are numbered. * * *"

Another Letter, not long before his death, contains, probably, the only poetry he ever attempted to write. This effusion is, of course, preserved for the sake of its sentiments and feeling; while the lameness of the poetry will serve to illustrate what the Youth says in one of his Theses (page 178) of transmitted resemblances. The letter, however, has all the marks of being hastily written.

"CAMBRIDGE, *July* 12, 1850.

"DEAR MOTHER:—I was very sorry that Pa did not come on. But it was just what I expected; for you can place no more reliance on doctors than on shoemakers. However, the time is but short before we shall all meet again. I shall go to Groton to-morrow, where I shall remain till Wednesday morning. If you should start on that day, I will meet you at any place you may appoint.

"TO MY MOTHER.

"Where'er I roam, where'er I stray,
Through fertile vale, or o'er the sea,
In life's rough ways, or easy paths,
Still may my heart fly back to thee.

"In future days, in life's bold strife,
I would recall the placid hours
You and I have spent together
In home's, sweet home's blessed bowers.

"When with the partner of my joys
I walk in even's ruddy glow,
May my warm heart that glow reflect,
And to thee peace and friendship flow.

"When at the festive board I sit,
And the pale wine is sparkling bright,
And mirth and gladness flow around,
I would fill to thee with delight.

"When age my locks does silver o'er,
May I to childhood's golden joy
Fly often back on memory's wing,
When on thy breast without alloy.

"Your affectionate Son,
"Robert Troup Paine."

In a letter from his Mother to his Father, dated Cambridge, Jan. 7, 1851, two months prior to his death, she says of him:

"He is the best Son to me that ever was; kind, affectionate, always ready to do any thing at my suggestion, and always patient. I am glad that I came again to Cambridge, if only to have the demonstrations of the greatness of his mind and the nobleness of his character."

Of the following Poem it should be said, that Robert kept it entirely to himself; probably having never shown it to any one, and the floral group to only his most intimate friends. His modesty, which even avoided praise, was the principal reason, and would alone have deterred him from exhibiting the Poem; but it is not improbable, when his attention was thus drawn to the simplicity of his nature, that his other characteristic of dignified manliness could not well brook the contrast — and this, especially, as he is the narrator. It is also due to him to say, that he expressed to his Mother a desire that the Poem should be restricted to his family. Perhaps it should be so now; but his Parents think otherwise, and in this opinion advisers have concurred.

DEDICATED TO ROBERT TROUP PAINE BY HIS MOTHER,

ON HIS HAVING ATTAINED 21 YEARS OF AGE, AUGUST 10TH 1850.

Wild Flowers of Wells' Beach, State of Maine, Collected between the 5th & 10th of August.

PRINTED IN COLOURS BY Jos LAING & Co LITH 66, FULTON St N.Y.

REFERENCE PLATE OF FLOWERS

1. Wild-Rose.
2. Morning-Glory
3. Willow-Herb
4. Orchis
5. Wild-Lily
6. Golden-Rod.
7. Tree-Primrose
8. Dogs-bane
9. Vervain.
10. Mad-Dog-Scull-Cap.
11. Enchanters-Night-Shade
12. Bitter-Sweet
13. Virgins-Bower
14. Loose-Strife
15. Arrow-Head
16. Heal-All
17. Snakes-Head.
18. Steeple-Bush
19. Cardinal-Flower.
20. Life-Everlasting.
21. Touch-Me-Not.
* Wild-Oats

DESCRIPTION OF AN ALLEGORICAL GROUP OF FLOWERS

DEDICATED TO

ROBERT TROUP PAINE BY HIS MOTHER,

ON HIS ATTAINING THE AGE OF 21 YEARS, AUGUST 10, 1850.

BY HIS FATHER.

I.

The Rose-bud decked my infant year,
And true to Nature's holy law
Has bloomed around my onward path,
Inspiring hope, subduing fear,
Or white or red, as Britain saw,
Unite in one to conquer wrath.

Thou emblem dear of all that's good,
Unfolding Nature's richest charms
Replete with virtues bursting forth,
Though thorns surround thy graceful wood
To warn us of life's many harms,
I'll cherish thee as full of worth.

'T is wonderful, indeed, how all
In Nature corresponds in end,
And how what suits the fragile plant
Or others stately tow'ring tall,
In all their ends and aims will lend
A moral thought and wisdom grant.

A thousand things attend the Rose,
From opening bud and balmy smell
To prickles that protect the whole,
Which one may use who only knows
What I shall now proceed to tell,
As having all in my control.

I learnt the secret when a child,
And Nature gave it then in charge
That I to others should impart
The soft impressions or the wild—
And thus the ends of life enlarge
By stamping Nature on the heart.

And now my friends, my prelude o'er,
You'll please to listen to the play
Where NATURE holds the mirror up—
By far transcending Thespian power
Or all the power of Poet's lay
Howe'er derived from Nature's cup.

Upon the Rose I long might dwell,
Regale you with its varied hues
And various other things that show
How this sweet plant on life doth tell—
The whole of which were charming news
From one so qualified to know.

II.

But other Blossoms came along
And mingled oft their fragrant charm—
The Morning-Glory spread its bowl
And drew around the birds of song—
But quickly sped the Sun's alarm
And cast a sadness o'er my soul.

It seemed the harbinger of day
That summoned forth the Sun and all,
Which then the Sun in envy killed
As well as drove the birds away;
But though such things did all befall,
The sun remained for what 't was willed.

But I remarked that every morn
New Glories hailed the sunny rays,
And then it seemed as though the Sun
Became the parent of the born—
For though so shortened all their days
They never failed this course to run.

Strange Emblem this of real life,
And stranger still my doubtful dream,
And still 't is strange how I apply
This youthful charm to worldly strife,
And find in that a cheering beam
Which no rude fortune can defy.

III.

Sweet WILLOW-HERB, of blushing white,
That modest tenant of the lawn,
Lent an enchantment to my view
And moved my heart with soft delight
In welcoming the jocund dawn
Of years as swiftly round they flew.

Sweet Willow-herb! What merit thine
To teach your modest ways to men!
For though obtrusive you may seem
In such profusion as you shine,
Your teaching then is only when
With blushes you may teem.

And so it is with all around,
The Hare, the Girl, the Brute and Man—
Where'er we turn our wandering eyes
The more does modesty abound,
The more of this in Nature's plan,
So we the more abundance prize.

Yet more than blushes muse the praise
Of this and all the Flowers that bloom,
For 't is their nature to sojourn
Where solitude at last betrays
A charm in being all alone,
When beauties every one adorn.

IV.

The splendid ORCHIS played its part
In tricking out life's gayest day,
Just as it decorates the swamp
Where oft I've strayed like bounding hart,
And wallowed through the miry way
In chase of this bewitching pomp.

Unmindful of the toil it cost
Or other levies on my zeal,
I've come at last by slow degrees
To learn that labor is not lost
In private or in public weal,
And thus to sacrifice my ease.

V.

The LILY with its roseate head
(Of meadow lawns the gayest pride)
Presaged to my ardent mind
A toilless road and downy bed,
An ever flowing onward tide
That leaves all troubles far behind.

What though "it neither toil nor spin,"
Nor fail in aught of Nature's care,
It is to man more kindly given,
(As though a recompense for sin,)
That with his Maker he shall share
In working out his way to Heaven.

VI.

The GOLDEN-ROD essayed its day—
But not in terror's fearful threat;
Its radiate plumage pierced my eye,
And thus delighting found its way
To depths of joy, and then as yet
Endeared itself by strongest tie.

While casting back this pleasant glance,
And how all other rods were spared,
It is not difficult to see
How Childhood's hope and merry dance,
With heart and manners so prepared,
Should with the Rod of Heaven agree.

VII.

Say, towering PRIMROSE, erst the while
The proudest of thy joyful train—
Say, on thy pride, doth waning age
Adorn thy robe, improve thy smile—
Or didst not teach that e'en 't is gain
To leave awhile this earthly stage?

I saw thee carry out thy end,
I saw thee fade, and droop, and die—
But ere I wiped the tear of grief
I hailed again my early friend.
Thus tears and joy, I knew not why,
Gave to my heart alike relief.

So shall our mortal coil descend
With all its frailties to the dust—
To rise again in Heavenly dress
If only we those frailties mend,
And, like the Flowers, confide our trust
To Him the "Sun of Righteousness."

"The winter 's past, the rain is o'er,
The Flowers appear upon the earth,
The singing birds abide their time,
The turtle's voice is at our door,"
A Sun that gave to all their birth
Takes charge of all in every clime.

"No more the sun shall light thy day,
No more the moon give light to thee,"
No more his rays shall cherish life;
Another Sun shall hold His sway,
"An Everlasting Light to be,"
Withering, scorching worldly strife.

That Sun shall dry all tears away,
Or those alone of joy be shed;
No parting then shall rack the soul,
No more the new-born flowers decay,
But o'er the whole a Power shall spread
A never-ending, safe control.

VIII.

The Dog's-Bane held my fears in check
By shielding me from canine harm,
And thus it stretched its silent sway
O'er all my thoughts, and at whose beck
I felt at last no more alarm,
And other terrors died away.

Thus fancy cures its own conceit
By shedding softly on the mind
The bracing tone of safety's bliss—
May no rude hand this power defeat
By stern command or arts unkind,
Which always show themselves amiss.

IX. (1)

The Vervain, of Druidal fame,
Reared stately up its purple bloom
And pointed to the Hosts of Night
As guardians of my tender frame,
And threw its magic o'er the gloom
In which mysterious Sprites delight.

I tasked thee in thy name to know
The secret Nature of thy power
Which made thee sacred in the past;
But Amulets will better show
The rule they hold o'er evil's hour
Through the long length of time they last.

Oh! sweet illusion of the child!
As all the castles built in air
That stretch their reach to highest heaven;
Though stamped by reason as the wild
Bewitching bait of pleasure's lair,
It serves the future as a leaven.

Should storms impend, or troubles lower,
Or fortune frown, or ills attack,
Or, worse than all, the lovely fair,
I still will seek the Virgin's-bower,
Or with good speed will hasten back
To my old castles in the air.

X.[2]

And oft does memory fondly dwell
On MAD-DOG-SCULL-CAP'S dreamy hour,
So full of promise to the ear
That nought but reason can dispel
The wild illusion of its power—
Or what from Doctors we do hear.

Thy helmet, too, that much I ween
A "signature" to all has been
Of all the doctrines of thy skill;
For I remember it did seem
As though a safeguard to all men,
And so became the Doctors' pill.

XI.[3]

ENCHANTER'S NIGHTSHADE wove its spell
And held me in its mystic sway,
Though mostly so at evening's shade,
Or when the Curfew tolled its knell.
Other Genii ruled the day
And other contributions made.

My dreamy sleep revived the day,
And painted deeply Nature's hues,
From whence I roamed to Heavenly scenes
And mingled in Seraphic play
Among the stars or grander views—
And so I learnt what Nature means.

Thus all commingling as they bloomed,
All harmoniously conspired
To hasten on what most we prize
But to an early grave is doomed;
And yet it leaves us all inspired
With views that lay beyond the skies.

XII.

But Bitter-Sweet was always near
To check in time my buoyant hopes,
And faithful to its gentle powers
It prompted oft a generous tear,
And pointed out the dangerous slopes
Concealed around by other Flowers.

It whispered softly in my ear
The worth of sorrow here below
And all life's great diversity;
Nor failed in aught to render clear
What very few appear to know—
The "jewel of adversity."

But more than all, it leaves a stamp
On all the plans of later days;
While hope and fear, and grief and joy
Become alike a guiding lamp
Throughout the many doubtful ways
Which otherwise our lives annoy.

XIII.

My glowing fancy thus was tuned
As days and nights rolled softly on,
And o'er the whole the VIRGIN'S-BOWER
Its graceful ringlets twining plumed—
From many a Nymph by Cupid won
And rendered sacred to this Flower.

Hail, lovely Bower! so dear to me
When girls and I encamped beneath
Thy climbing, curling, bending boughs,
To latest life I'll worship thee
And thou shalt be my wedding wreath,
Should e'er I swear eternal vows.

XIV.

In Loose-Strife, too, I took delight
As ever and anon it strove
To join Wild-Oats in lots of fun,
And laughed to see their rueful plight
When caught in nets that each had wove
To trip the other as they run.

And well I mind how skilful Oats
Disarmed me of the mirth I made,
Whene'er it failed to win the game,
By pointing out the sundry moats
That shew how much of care I paid
To guard myself from Oatses fame.

And well to heart I'll lay the hint
Of doing what I would have done,
And try to practise what I preach
And yield to others without stint
The fruit of lessons I have won
When striving hard Wild-Oats to teach.

XV.

The ARROW-HEAD pricked up its ears
And roused me to the sportive field,
Or pointed out where honor lies—
But changed the scene in after years
And taught me how itself to wield
In shooting folly as it flies.

So wisdom blends itself with youth,
And draws upon its glowing zeal
To wing its own majestic way
In search of happiness and truth,
Where all may soar and all may feel
Still greater bliss than Childhood's day.

And still I turn to Arrow-Head
When buoyant Hope takes on the dream
Or Pleasure dances round my ways,
And by its index would be led
To things more real than they seem
When lighted up by sunny days.

What though an emblem of the field
Where Death and Havoc ruin rule,
'T is only Nature's guide for all
To wear alike a harmless shield
And be prepared in Flora's school
For great events as well as small.

XVI.(4)

To soothe and mitigate disease
All-circumspicient HEAL-ALL watched,
Ordained to Nature's highest charge;
And thus I glided on at ease
As if by Magic's wand were touched
Or wafted in some Fairy's barge.

Thou gatheredst round my couch of ills
The dearest friends I have on earth,
And summondst all the healing plants
From dale and meadow, plain and hills,
Which thou couldst think of any worth
To be thus ordered from their haunts.

And I would mention one or two
Which I remember bore their bloom—
The Virgin's-Bower and Golden-Rod—
But will not say 't was you or who
That saved me from an early tomb—
But this I know—by Grace of God.

"The silver cord was nearly loosed,
The golden bowl almost was broke,
The pitcher scarce was made to hold,
The wheel of life was slow at most,"
And Death seemed ready with his stroke
Through many years—as I've been told.

While thus thy watchful care instils
A grateful sense of life prolonged,
Thy head of eyes a moral yields
Which he that watchfully fulfils
Shall gain more valor than belonged
To Argus with his hundred shields.

XVII.

But Snake's-Head ruled the *power* to heal
In virtue of an ancient right—
Enchanter of the Art Divine!
E'en now a reverence I feel
For snakes and physic, and delight
To pay my tribute at their shrine.

Nor may I yet dismiss the claim
Of reverent thoughts to Childhood born,
But farther say that Manhood's eye
Discerns a God in Physic's aim,
Who sends a balm for every thorn
In every thing beneath the sky.

XVIII.

The Steeple-Bush is not forgot,
Nor last nor least in memory's eye—
Its hallowed name shall never cease,
Whatever come, whate'er my lot,
Howe'er temptations strongly try,
A thankful feeling to increase.

To all who walk in Nature's ways
Thy turret says that God is here!
And warms the heart with reverent joy
To hail His Power and sing His praise,
And yield to Him their manhood's tear
As to the Flowers when yet a boy.

'T was thus from infant life I've felt
What sweetens most this natal day,
The charm which holy thoughts have shed
O'er all the blessings God has dealt,
O'er all my buoyant, joyous way—
For Thou, O God, hast ever led.

XIX.

And thou, the gayest of the gay—
Thou CARDINAL of all thy tribe,
Fit Emblem of the Virtues, too,—
I'll cherish to my latest day,
And hold thee up a lawful bribe
When some fair damsel I may woo.

What other gains may swell my tide,
Or how o'erflowing pleasure's bowl,
Howe'er enriched by aid of wealth,
Thou Cardinal shall be my guide
And lend enjoyment to the whole
As virtue yields a zest to health.

Old HARVARD soon will send me forth
From her rich halls of learned lore,
Where once my Sires and kindred dwelt,
And I must emulate the worth
Which thou and they have laid in store
For others' good where mind is felt.

Oh Harvard Halls! Oh happy days!
I almost weep the future tear
Which I foresee must drop for thee
When thinking o'er thy charming ways,
Or as I turn the listening ear
To joys that ne'er again will be.

Yet other hopes and other joys
I'll trust await the coming years,
When Manhood stretches out its power.
But these are not the charm of boys
Unmingled with life's later fears,
Though greater when some clouds may lower.

XX. (5)

On desert sands, or fertile plains,
Life-Everlasting met my tread,
As fresh in winter as in spring,
And told me of unnumbered pains,
And countless tears that must be shed,
Ere manhood's spirit takes the wing.

It taught me how to brave the storm,
How winter's terrors to resist,
How to attain an endless life,
Radiant with Angelic form,
Though seen but dimly through the mist
Which hovers o'er this world of strife.

And thus it tempered joy and hope—
Save all but joys and hopes to come—
While Steeple-Bush, and Cardinal,
And Arrow-Head, in terms bespoke
The harmony which all, as one,
United in the Carnival.

And every other hallowed Flower
Enforced what Nature has ordained,
That pleasure is to virtue given
For eking out life's little hour,
While thus a prelude is obtained
Of what awaits mankind in Heaven.

Is virtue doomed to suffer wrong?
Then we its greatest worth avail,
For then its charms beguile our woe
As sung so oft in David's song,
Or as the Flowers when crushed exhale
A sweeter perfume for the blow.

But most I pray ye to impart
The generous zeal that bloomed to bless
Your lovely HOURS[a] devoid of guile;
And Oh ye Hours! inspire my heart
With kindly feeling for distress
And every where to light a smile.

Oh! teach me how to imitate
The God-like Nature I adore—
The Flowers that bloomed for us alone—
And may I never prove ingrate
For all the blessings yet in store
As gems around the Heavenly Throne.

And Oh! ye Flowers, that so exhaled
A balmy sweet on Childhood's day,
May I as you be true to Earth
And all that Earth's Design entailed,
True to my Soil though far away,
And true to Her who gave me birth.

What though ye Flowers my soul inspired,
'T was thou, Oh Mother! led the way,
'T was thou who tuned the whole for me
In all my ardent eyes admired,
'T was thou who bent their gentle sway
Ere I had strength to bow the knee.

But memory scarce can trace the day
When first my glowing thoughts were born
Of Him Who thus delights our eyes.
It seems as though they led the way
Which other things did but adorn
And taught me how the Flowers to prize.

Stamped with Designs that far excel
The wisdom of the wisest man,
May not your other charms conceal
The Being That doth in you dwell,
And may I never fail to scan
What those Designs so well reveal.

Strike down the *infidel* with faith!
Strike the *clairvoyant* with dismay!
The blaspheming *spirit-rappers!* [b]
For thus the God of Vengeance saith
Through your Designs, in full display,
I will have no competitors!

Of such of ye as bloom unseen
And waste your sweetness on the air
A sainted vision I invoke,
That I may prize what does but seem—
A Sister, Brother [c]—Spirits fair
Ere I to infant life awoke.

This debt for living all must pay
And all to Heaven their souls resign;
But Oh ye Flowers! 't is sweet to know
That what is held as naught but clay
To you the Laws of God consign
Where friends may mingle here below;

And ere to realms of bliss they go
Ye blend their tears in every tint,
The same to ye of joy or woe
As like they are where'er they flow;
And every hue is but a hint
Of all the favors ye bestow.

This, for the pleasure of the eye,
That, for the happiness of mind;
The former gazes on the frame
And fills the mind with wonder why
It doth not there the beauties find,
But only in th' ethereal flame.

'T is that we worship e'en on earth
And just as that is innocent.
The easement does but serve to hold
The flickering flame, of Heavenly birth;
And this to me 's omnipotent
That mind is cast in God's Own Mould.

What other loss than this is felt?
The joy which beams from infant smiles?
The promises of buoyant youth?
The manly thoughts, or knees that knelt?
What dwell they on o'er thousand miles
That separate the friends of truth?

Where lies the grief in infant cries?
Where, from the follies of the boy,
Or from the vice of later age?
Not in the fabric, not our eyes,
But the same thing which raised our joy
When scanning o'er the brighter page.

And so it is when death befalls.
The grave repels, the thing 's not there;
The thoughts, the words, the acts alone
Engage our care, and Nature calls,
In weal or woe, to seek it where
Those thoughts, and words, and acts have flown.

Ye sainted Ones! So sweet on Earth
As oft parental tale has told,
I'll tune my thoughts to meet Above
And mingle them in all the mirth
Of all the sports that I may hold,
That so my thoughts may turn to love.

So may SUPERIOR NATURE rule
In other breasts as well as mine
To render good what vice destroys,
And make them wise that play the fool,
All that are false to truth incline
As honey-bees the flower decoys.

Teach all the proud humility,
Teach all the cowards to be brave,
Teach all the selfish to be just,
Instil in all sweet industry,
Withdraw all terrors from the grave,
Inciting all to be the first.

Learn all the eruel to be kind,
The froward how to eurb the will,
The quarrelsome to ealm their ways;
May all to Nature be inelined
While none to Nature's God are blind—
And God may lengthen out their days.

There's naught that erawls that does not feel—
Aye, and life's pleasures, too, like us;
Who then shall wantonly destroy
Or with the brute in aught shall deal
To make that life a farthing worse
Than what we 'd take as our alloy?

This duty done, the next to hail
Are blessings seorned or thrown away,
As pride may prompt, or folly spurn,
Or reason in its sway may fail,
And thus our highest trust betray
Ere we its plainest dictates learn.

With love of knowledge all inspire—
That fountain of morality!
May all drink deeply of its streams,
And as they drink yet more desire
In prospeet of mortality—
Thus turning all from vieious sehemes,

To all thy fond endearments yield,
Nor give a pang where love may sway
But lead us all by love of thee;
To truth and virtue be a shield
To render smooth life's stormy way
While sailing o'er its dubious sea.

May Temperance guide our bark along
O'er the full tide of prosperous life,
That no rude blast may raise alarm
When adverse Fortune strikes her gong.
Then Fortitude shall stay all strife
And all the Furies shall disarm.

Those halcyon days of time expired
When nought of sorrow did I know,
As fresh in fancy as in fact
And full of magic once inspired,
Shall prove a balm for every woe
Though tossed by grief or suffering racked.

But much I fear that pleasure's round
May breed a selfish, thoughtless life
Exuberant with boyish glee
While blessings unalloyed abound.
T' were well, I ween, if not so rife,
And more of trouble I might see.

Adversity is honor's post,
And he that towers above his grief
And Cato-like maintains the truth,
The God Who tries him honors most;
And hapless he who 's no relief
From ceaseless pleasures of his youth.

XXI. (6)

While musing thus, came TOUCH-ME-NOT
Snapping at all the fairy host,
And side by WILD-OATS took its stand.
OATS pricked its sides — when such a rout
IMPATIENS ne'er before could boast
As then befell its magic wand.

"What means," says Oats, "this hurly-burly?"—
Smoothing its beard with slyest skill;
But Touch-me-not stood firm its ground
Till Oats grew bold and rather surly—
For all the Flowers opposed its will
And no excuse at all was found.

A Council held — they all agreed
That Oats in mischief far excelled
And often thwarted all their views —
In Council, then, it was decreed
That OATS henceforth should be expelled,
And TOUCH-ME-NOT should spread the news.

BOTANICAL NAMES OF THE PLANTS WHICH COMPOSE THE ALLEGORICAL GROUP.

1.	The Rose.	*Rosa Vulgaris.*
2.	Morning-Glory.	*Convolvulus Sepium.*
3.	Willow-Herb.	*Spirœa Salicifolia.*
4.	Orchis.	*Orchis Fimbriata.*
5.	Wild Lily.	*Lilium Canadense.*
6.	Golden-Rod.	*Solidago Canadensis.*
7.	Tree Primrose.	*Œnothera Biennis.*
8.	Dog's-Bane.	*Apocynum Cannabinum.*
9.	Vervain.	*Verbena Hastata.*
10.	Mad-Dog-Scull-Cap.	*Scutellaria Lateriflora.*
11.	Enchanter's Night-shade.	*Circœa Alpina.*
12.	Bitter-Sweet.	*Solanum Dulcamara.*
13.	Virgin's-Bower.	*Clematis Virginica.*
14.	Loose-Strife.	*Lysimachia Ciliata.*
15.	Arrow-Head.	*Sagittaria Sagittifolia.*
16.	Heal-All.	*Prunella Pennsylvanica.*
17.	Snake's-Head.	*Chelone Glabra.*
18.	Steeple-Bush.	*Spirœa Tomentosa.*
19.	Cardinal-Flower.	*Lobelia Cardinalis.*
20.	Life-Everlasting.	*Gnaphalium Plantagineum.*
21.	Touch-me-not.	*Impatiens Noli-tangere.*

NOTES TO THE POEM.

IX.(1)

"The VERVAIN was employed by the ancients in religious ceremonies, and particularly by the Druids. The celebrity which the plant obtained without possessing one apparent quality, or presenting any mysterious character, to arrest the attention or excite the imagination, is, indeed, very extraordinary and unaccountable. Most nations venerated, esteemed, and used it. The ancients had their *verbenalia*, at which period the temples and frequented places were strewed and sanctified with vervain; and beasts for sacrifice and the altars were *verbenated*, the one filleted, the other strewed with the sacred herb. No incantation or lustration was perfect without the aid of the plant. It was in equal veneration among the Priests of Rome and Greece, the Druids of Gaul and Britain, and the Magi of India." The spikes of the flowers are numerous, long, and very erect.

X.(2)

A "signature" to all has been.—An opinion once prevailed in medicine, called the "Doctrine of Signatures," that plants possess certain physical peculiarities, either in the form of some of their parts, or their color, &c., which denoted their adaptations to diseases. Thus, the Mandrake (*Mandragora officinalis*) having a very large root cleft in two parts below, and two off-shoots above, with its low stem and leaves, resembles the human form. For this reason miraculous powers were ascribed to it. Josephus says that Solomon had such a plant, by which he drove away demons. Pliny gives directions how to dig it up.—The juice of the Celendine (*Chelidonium majus*), being yellow, was used in cases of jaundice. It is, or was lately, retained in the Edinburgh Pharmacopœia as an ingredient in a compound decoction for that disease. And so of Liverwort (*Hepatica triloba*), from the shape and color of the leaves.—The seed-vessel of the *Mad-dog-scull-cap* resembles a helmet; and hence the application of this plant to disease, under the "Doctrine of Signatures."

XI. (3)

Enchanter's Night-shade (*Circæa alpina*), from *Circe*, the famous enchantress, in mythology; in reference to the fruit of this plant, which is covered with hooked prickles that lay hold of the clothes of passengers, as Circe is fabled to have done by her enchantments.

XVI. (4)

"*All-circumspicient* Heal-all *watched.*" This low plant has a large cylindrical head studded all around with florets, of purple and white, which may be supposed to have the office here assigned to them; and perhaps this was the origin, under the doctrine of "Signatures," of the supposed virtues of the plant as a panacea.

XX. (5)

Life-Everlasting (*Gnaphalium plantagineum*). A hardy, herbaceous plant, which, like many others of the genus, retains permanently its natural appearance after being killed by frost. It presents, therefore, all the appearance of life in the midst of rigorous winter. Hence its popular name.

XXI. (6)

Touch-me-not (*Impatiens noli-tangere*). When the seed-vessel of this plant is slightly touched, it bursts with violence, and scatters itself and seeds with such instantaneousness as to startle the young.

Note a.— Hours (*Horæ*). The three Sisters, Eunomia, Dice, and Irene, who were the same as the *Seasons* that presided over spring, summer, and winter, and are represented by Homer and other Poets as opening the gates of Heaven and of Olympus.

Note b.— Those scions of infidelity known as *clairvoyance* and *spirit-rappings* were spreading widely in the community. The pretended raising of the dead, and audible conferences with them, grew out of the former novelty, and supplies a remarkable instance of the force of habit in relation to credulity as distinguished from Faith. The impostors, in both the cases, were numerous, and their victims multitudinous.

Note c.— Elizabeth W. Paine, who died at the age of two years and four months; and Elijah Paine, who lived about two weeks.

SUPPLEMENTARY.

Since the foregoing Essays were printed, others of an early date have been discovered, which are distinguished by the same religious and moral sentiment; and, as the manuscript of the following will be bound with the folio volume (see page 458), it is accordingly printed with the Memoir. It is without date, but the handwriting and orthography show it to have been a very early production, however it may be thought to denote a greater maturity of mind. But, it is far less an object with his Parents to set forth any precociousness of the Youth, than to illustrate his disposition and principles; and this, they have supposed, is what will most interest the reader. The Theme which follows is upon a subject that governed all his opinions and conduct throughout his life. The same delicate regard for the right, the same spirit of charity and forgiveness, as appears in the Theme, mellowed all his thoughts and actions. His forbearance and his friendships were the same as manifested by

David when the grave had covered a foe and a brother—"Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided. Ye daughters of Israel, weep over Saul, who clothed you," &c. His unfailing rule of action was—"Judge not, that ye be not judged; for, with what judgment ye judge, ye shall be judged, and with what measure ye mete it shall be measured to you again." He took the Injunctions and the Revelations of Scripture as he found them, and left the rest to Heaven.

THEME—ARTICLE LXIV.*

"'JUSTICE.'

"Justice is the disposition of doing the same to every person in the same condition, whether friend or foe. For instance; suppose two persons were convicted of the same degree of theft, the one to be a bitter enemy, and the other a very intimate friend of the Judge who is about to pronounce sentence; it would be very unjust in him to condemn his enemy to prison a longer time than his friend, or to grant the latter more privileges than the former. It would only be right for him to condemn them according to the greatness of the offence, without

* Two Theses are numbered XIII.

any regard either to hostility or friendship, for then mercy and justice should reign; mercy towards his enemy, to suppress the anger that might be kindled in his bosom by his dislike for him, as thus he might be induced to pronounce a more severe punishment than his foe deserves, and justice towards his friend to quell the inclination that he might have to favor him. Again, suppose two men in the State of New-York to have been condemned for murder, the one to have been pious until within a few years of the murder, but the other to have been a scoundrel all the days of his life; how unjust would it be in the Governor to delay the execution of one, because he had previously been a good man, and not of the other because he had always been wicked. He should only look at the offence for which they have been condemned, and not make the former righteousness of one to be a propitiation for his crime, for 'when the righteous man turneth away from his righteousness, and doeth that which is evil, his good works are not remembered with God.' If, then, this saying is so perfected with the Almighty, ought not, at least, some trace of it to be found in the creatures of His hand?

"How merited was the royal and godlike epithet of the Just by Aristides, who wished rather to be just than to appear so, and who opposed both friendship and favor, resentment and hatred, in behalf of what was right. Was it not he, who, on one occasion, when a criminal had been accused, and the Judges were unwilling to hear his defence, stood forth and prayed

them that the prisoner might be *allowed to speak for himself*, and to enjoy all the privileges of the laws; and, at all times did he not strenuously exert himself to have justice done to his fellow-beings? His title was royal, because it was one above all others that man could acquire, and godlike, because Justice was one of the great Attributes of God; for by that He has ruled, by that He rules, and by that He will judge all the world.

Robert Troup Paine."

Your ever affectionate
Mother
Mary Ann Paine.

POSTSCRIPT.

Before the printing of this Memoir was completed, one of the Biographers was restored to the Child who had been so recently withdrawn from her affections. She died on the 10th of January, 1852, of congestion of the brain, of about three weeks' duration, at the age of 53 years.*

* Mrs. Paine was the daughter of Ezra Weeks, Esq., a distinguished Architect in this City, and who, for many years, took a very active part in promoting its various interests. Besides those which related to his particular avocation, he was, for a long period, one of the foremost in the Vestry of Trinity Church, where his counsels exerted great influence; for many years one of the most efficient Governors of the New-York Hospital; a member and liberal patron of the Academy of Fine Arts; a member of the Lyceum of Natural History; Vice-President of the New England Society; the first President of the Dry Dock Bank, &c. Indeed there were very few public enterprises in which he did not participate actively. He enjoyed the confidence and friendship of the distinguished men of the City, Alexander Hamilton, Rufus King, Robert Troup, Fulton, &c. But what should be particularly noted was his inflexible probity, his indomitable industry and perseverance, and the piety of his latter years. But, most of all is the writer prompted, in making this brief sketch, by his sense of obligation to the Parent for the opportunities of education which he bestowed upon his children. Their intellectual culture was the leading object of his ambition till they became independent of his care. He died in the City of New-York in June, 1849, and his death was the immediate occasion of that display of alarm which may be seen in Robert's letters written at that time, and which may have left a permanent impression upon his brain.

It remains for the husband to pay no ordinary tribute to her memory; for it would be difficult to find an example of greater intellectual and moral excellence. To a mind of the highest order, accomplished by the best advantages of education, reaching to the Latin, French, and Italian Classics, and an ardent devotion to science, literature, and painting, there was united the inexpressible charm of all the domestic virtues, which rendered her a fountain of usefulness and happiness to her family. No mother was ever more watchful and devoted, no wife ever more conducive to the well-being of a husband. Although the subject of unceasing infirmity of health for more than twenty years, and often during that long period suffering violent attacks of bilious remittent fever, few women, if any, have been more useful within the domestic circle. Her devotion to her children was, indeed, natural for a benevolent and cultivated mind; but the husband feels it difficult to express the constant sacrifices which she made, especially of health, to facilitate his pursuits, and how much he was thus aided in his avocations. She accompanied him in many of his scientific labors, not only from an earnest sympathy, but from a love of philosophy. And here it may be said, that these inquiries were the more inviting to her as they constantly opened to her admiring view an accumulating proof, and a deeper realization, of the dependence of all things upon an Infinitely Beneficent and Almighty Being. She had been taught that "a little philosophy inclineth man's mind to infidelity, but that depth in philos-

ophy bringeth man's mind about to Religion; for, while the mind of man looketh upon the second causes scattered, it may sometimes rest in them and go no farther, but when it beholdeth the chain of them confederate and linked together, it must needs fly to Providence and Deity;" and she was early admonished by such observers as Bacon, that, "learned times, especially with peace and prosperity, are most conducive to infidelity; for troubles and adversities do more bow men's minds to Religion."

Another conspicuous trait of her character was an elegant refinement of taste. This led her to the perusal of the best literature, and to avoid the frivolous. It was also manifested in a great admiration of Nature, especially the beautiful or sublime. Her pencil was ever active in delineating the scenery which met her view in her many journeys in the Northern States; and the series of landscapes, and hamlets, and villages, which were thus depicted, formed, as it were, a continuous journal of her travels. Her skill in this respect was also tributary to useful purposes, among which there remain nearly two hundred paintings of the vegetable Materia Medica, executed in beautiful style and on an enlarged scale, for the assistance of her husband in that branch of his professorship. She rendered him, also, invaluable aid in reading and comparing with him all the proof-sheets of his publications, and by her critical remarks, and her sound judgment. There seemed, indeed, no end to this kind of labor, for she generally read over the proofs

as often as four or five times to insure at least typographical accuracy; and she may be almost said to have died with those of her Son's Memoir in her hand. It is truly observed in a letter of condolence from one of her friends to her husband—"How beautifully has she used her own accomplishments for the furtherance of your interests, and how cheerfully turned she from her own pursuits to identify herself with yours. She had one single dream, and that of you. Every thing else was secondary and subordinate to that one idea." Her parental devotion was not less unceasing, and, as Robert says of the bees (page 35), when her children wept she wept.

Such, then, being her occupations, she had no leisure for pursuits which she might have carried to a degree of excellence that would have placed her memory upon the scroll of Fame. Her enjoyments were limited to these pursuits, and to such as were incidental to them; and although a great sufferer from disease, and with an allotment of sorrow beyond the average experience, she regarded the past as having been crowded with blessings, and among her last words was a grateful tribute to a World which is designed in the best possible manner to introduce us to Eternity—that "her life had been a happy one." It cannot be said of her that, "In the day of affliction there was no more remembrance of prosperity." This was due as well to the fortitude with which she bore adversity as to the gratification of her fondest hopes; and she realized, therefore, that the former is the greatest temporal blessing of the Chris-

tian Dispensation, as distinguished from the prosperity of the Old Testament by its moral and religious tendencies.

She was as much an advocate of mental culture as her Son represents himself in some of his Essays, and encouraged ambition in its pursuit of honorable fame. She saw that a principle so universal must be deeply founded in the great ends of Providence, and she saw, too, its exemplifications of usefulness throughout the history of mankind; and, in the language of Robert, "that the good which is done by one and another may never cease to be useful and to increase with its age," and that, "although man is as a shadow that passeth away, he leaves something behind him of imperishable value, or, on the other hand, inflicts and perpetuates the greatest evils upon his race;" (page 407.) But she was also impelled by a belief that a virtuous fame will follow us to the future World in proportion to the good which posterity may derive from the labors by which reputation is gained. And herein she saw a motive for surviving friends to convert, as far as possible, the labors, and virtues, and worthy examples of the dead to the welfare of the living, as being likely to be registered in yet higher Mansions of Heaven in behalf of those who may be already there—something which may well take the place of the best intended supplications—something as consistent with Divine Justice and Mercy as it is agreeable to our own reason and benevolence. These sentiments flowed as well from her respect for industry as from her enlightened and amiable mind; and she repeatedly ejaculated

of her Son, that — "He died at his post!" But her most frequent expression of contentment was, that, from his childhood he prayed "particularly for faith and trust in God," and that his prayers appeared to have been as fully answered as Solomon's desire for wisdom. (Page 17.)

Her voluminous letters to Robert during his four years at Harvard University, and many antecedently, are elegant specimens of epistolary writing, and abound with the noblest principles and great tenderness. It is to be regretted that a selection of these letters would add too much to the extent of this Work. The following, however, must not be excluded, as it was addressed to Robert on his 21st birth-day, while her pencil was engaged at the allegorical group of flowers, and Robert on his temporary absence. (Page 458.)

"Wells' Beach, *August* 19, 1850.

"My dear Child: — For such will you ever be to your Mother, although even now I am writing to commemorate your twenty-first birth-day. That you will be ever a child to me, neither the progress of years nor distance can alter, and that you will prove an affectionate Son, I know. The artificial distinction which the law establishes between a minor and one who has reached his birth-day of twenty-one, can have no connection with the tender relationship of Parent and Child. Whatever their relative ages, the feelings of each to the other

must remain the same; the bond of affection must still continue unbroken and without diminution. I congratulate you most sincerely, my dear Robert, that you have reached this period with reputation unsullied, with character for all the virtues and all the attainments suitable to your years, in the opinion, not only of the world at large, but of those who know you and are interested in your welfare, and above all in the eyes of your nearest and your dearest. Your every good quality is cherished deeply in our hearts as an earnest of future good and respectability. The point that you have already attained is a foundation upon which to raise a superstructure whose summit may reach to a height yet unthought of. With so firm and broad a base, upon yourself now depends the fashion, style, and quality of what may hereafter be erected; and, in looking around me, nowhere do I see one in whose power lies such a vast amount of materials to give solidity and usefulness and adornment to the edifice. That all these various parts, so adapted to each other, and so easily combined to construct one harmonious whole, shall be allowed to waste by their gifted Proprietor, I cannot for one moment anticipate, when the reverse of the picture presents such a glowing aspect, beaming with the brightness of cultivated talent, triumphant genius, high principle, and unfeigned Religion. Let the picture I am contemplating be your heraldic device, be your coat-of-arms. With it, you may defy the changes of fortune; for the frowns of the world you could never then have. With it, wherever your lot may be cast in

the civilized world, you will command respect, attention, and be the esteemed among men.

"Good resolutions, I have no doubt, have had a share in your thoughts this day, although solitary in the middle of Lake Umbagog. We were happy to learn from your letters that you were finding so much pleasure, and particularly that you were 'as happy as a clam.' Continue to keep us informed of your adventures, and let us have time to see you a little more before the Term commences. Pa's health has improved much. He writes, also, to-day. I am improving daily, and find it still very pleasant. Be careful, dear, how you risk yourself in leaky boats, &c. &c. &c. All you know here are constantly inquiring after you.

"Good-bye, my dear Son, and may Heaven preserve you to the comfort of your affectionate

"Mother."

The following unfinished letter will serve, also, as another specimen of her habitual mode of addressing her Son, and will be interesting, perhaps useful, for the reflections it may awaken. She had already written him a long letter the same week, and wrote the following on Saturday, the day of his death; but, from feebleness of health, she laid it aside for completion on Monday. Before, however, she could resume it on that day, and while sitting for her portrait as a memorial for her Son, the

news of the bereavement involved the letter in the common wreck of the "imaginations which are there shadowed forth of what will be."

"New-York, *March* 8, 1851.

"Dear Robert: — As I feel a sort of yearning to write you, I may as well indulge it;* particularly as I am alone, and have been thinking much of you to-day — thinking how pleasant it would be to have you coming in occasionally. But that time will come, and my imaginations are but the shadowing forth of what will be.

"I have been amusing myself in reading Mrs. Osgood's poetry. It is very beautiful. There is a little piece called the 'Language of Gems,' from which I must quote a couple of verses.

"'The diamond emblem of Genius would seem
In its glance like the lightning, wild, fitful, divine;
Its point that can pierce with a meteor-gleam,
Its myriad colors, its shadow and shine.'

"'And more in that magic, so dazzling and strange;
Let it steal from Apollo but one sunny ray,
It will beam back a thousand that deepen and change,
Till you fancy a rainbow within it at play."

* This is singularly expressive of an undefinable solicitude which was awakened by the several little incidents mentioned at page 147, and is one of those internal proofs of an anxiety which it was as impossible to describe as it was to assign the cause; nor was any allusion to it made to the Father.

"I never met with a more beautiful idea than that contained in the last line. It is worthy of being treasured up.

"Much variety, originality, and fancy, combined with great delicacy and purity of thought, constitute the charm of these pieces. This writer was the wife of Mr. Osgood, who is painting my portrait. She died last year. The portrait has been seen and approved by your Father and Uncle. I much wish, whenever you see Mrs. ——, that you would inquire if she has any knowledge of Mr. C—— O——, the painter, who has your Father's portrait. In that way you may get some clue to it. If you should hear any thing of it, I should like to know it."

The writer draws reluctantly to a close. He has endeavored to limit himself in this Notice of the deceased to the privilege afforded by her connection with the Memoir of their Son, while, also, an opportunity is supplied of exhibiting the advantages which the Son enjoyed in the never failing watchfulness and example of one who was peculiarly qualified for the responsible duties of a mother.

The ten months which intervened between the death of her Son and her own were spent in cherishing his memory, and in a happy preparation for the great end of her faith. She had been from early life a communicant in the Episcopal Church, and was thoroughly acquainted with the Scriptures. This became at once a fountain of great solace; for her faith in all

Revelation was as perfect as in her own existence. Grievous, therefore, as was the bereavement, it was received in great submission, and yielded the peaceable fruits of righteousness. It was an unusual wreck of earthly hopes, which rendered her quiet resignation an affecting display of the power of Religion. These consolations, and the fullest conviction that the last act of her Son would not be imputed to him, but that he would be as ever the delight of her soul where no care or sorrow will disturb the happiness of their mutual love, bore her along without the usual bitterness of so great an affliction, and enabled her, therefore, to look forward to an early death, not with the despair of grief, but with the bright hope of a Christian spirit. She indulged her imagination in all the prospective enjoyments of a future life which are so happily portrayed by Addison; and she had but one regret, and that was as deep as it was disinterested. But, in view of Eternity, her "sweetest canticle was—*nunc dimittis.*"

The following letter, addressed to the Survivor while he was attending his venerable Mother* at Haverhill, in her last

* The writer cannot again pass this name without expressing his deep emotions of reverence and gratitude. Next to his Parents, she was the most valued of Robert's friends; and this note is in part designed to illustrate his veneration for virtuous old age. His ardent attachment to her appeared to increase with her years. He made her frequent visits, of forty miles from the University; and this was mostly his recreation in Term time, and frequently in vacations. (Pages 65, 149.) She died as she

and fatal sickness, and displaying confidentially the deep recesses of the heart, may be an appropriate seal to this Memoir.

"NEW-YORK, *May* 26, 1852.

"MY DEAR HUSBAND:—"Although you may not receive this letter before you shall have left Haverhill, it is an alleviation to my loneliness to write. I wish, too, to put upon record some things that have occurred to my mind. When I read the Bible, and as I read each one of its beautiful precepts, every time the conviction comes up that Robert kept this one; then another—and also this, I say; then that; and this, I will say to myself, he was most particular in regarding; then another—ah, here, I say again, we see the cause of such and such actions and opinions, as they manifested themselves from time to time. Not six verses can one read but his Image comes forward to say—*Did I not fulfil that Command, or adopt that Precept?* Never is a sentiment to be found that is holy, or an elevated

had lived, exemplifying the Christian spirit in its loftiest sense. With a highly intellectual and accomplished mind, and devoted to history and polite literature, her whole life was distinguished by habits of useful industry. She had no moments of idleness, even in her latest days; and her labors were especially directed to the well-being of her family. One trait may be particularly stated, as unfolding the general constitution of her mind; in which she exemplified remarkably the union of great fortitude with great sensibility. She could have borne any calamity of life without failing, as the performance of a duty; and yet she told the writer just before her death, that she had never been able to read the Parable of the Prodigal Son from beginning to end at one perusal, having always found its pathos peculiarly affecting.

thought, of which we can say — *herein* was Robert deficient. I feel, as it were, when I read, as if I had become Robert's Conscience — trying him by the high standard of Holy Writ; but never do I find him wanting. How beautiful is this! Is it not worth a thousand years — for, 'an unspotted life is old age' — 'for his soul pleased the Lord, therefore hasted He to take him away.'

"I thought to-day, although it was a sad indulgence, I would go up into Robert's room among his books. I thought I would more fully realize having him near me by going there. The place is becoming sacred. I feel as if no person should enter there but such as reverence Robert; and no one does, for I keep it locked. The place possesses a sanctity which I intend shall not be violated while I live. I found one volume of his Sunday records — texts, the Preachers' names, their remarks condensed, and often criticisms. No California gold-hunter ever seized a large lump of the precious ore more eagerly than I do these testimonials of himself. They seem to exist in all that he has left. Do not think, dear Doctor, I am very sad because I have thus written. Not so. I feel thankful that the Lord thus took him under His special care; that he was thus ripe for Heaven.

"Your affectionate wife,

"Mary Ann."

ERRATA.

Page 15, sixth line from bottom, for 37 read 38.
" 25, eighth line from top, for *another* read *one.*
" 34, fourth line from top, for *mossy* read *mazy.*
" 116, in the seal, for AMICITÆ read AMICITIA.
" 191, sixth line from bottom, for *examples* read *example.*
" 192, second line from top, for CALVIN read FENELON.
" 269, tenth line from bottom, for the *interrogation* a *semicolon.*
" 352, five lines from top, for *beam* read *beams.*
" 271, for ARTICLE XX. read ARTICLE XXII.

Since the completion of this Memoir, the following Letters, addressed by Robert to Mr. S——, of Township Letter B, in Maine, (see page 458,) have been kindly forwarded by Mr. S——, and they are added to illustrate still farther the remarkable amiability and affectionate disposition of one whose heart could be thus permanently influenced by a very temporary experience of kindness and honesty in the solitudes of humble life. He boarded with Mr. S—— one week, according to a letter from Mr. S—— to his Father. These letters to a stranger serve, also, to show the deep sincerity of that refined sentiment, and the elevated feeling, which pervade many of his Theses, and how naturally it flowed from his pen on all occasions; as in Articles 2, 3, 5, 35.

The Letter to which reference is made at page 458 was not among the number forwarded by Mr. S——. The others will be included in the folio volume.

ROBERT TO MR. S——.

"Boston, *October* 5, 1850.

"Dear Friend: — It was with much pleasure that I received your letter of the 3d September, which, however, did not come to my hand until about two weeks after date; as I was not in Boston till that time. I am pleased to hear that you are all so well, and Charley and Sis have escaped the rash which was prevalent when I was there.

"I should like, most exceedingly, to be with you, and should certainly go and spend a month or more, if I possibly could. I am very much engaged, and shall be so for some time to come. At Thanksgiving I shall be at leisure a few days, but as the time will be so short, I really do not know as I shall think it worth while to visit you until I can have a longer time to enjoy myself. I may, however, go; if so, I will probably write you beforehand as to the precise time.

"I have been to hear Jenny Lind. The only description I can give of her singing is to say, that it is perfectly wonderful. She may well be called the 'Queen of Song.' (Page 48.)

"What lovely weather we have had! I do not remember so beautiful a fall for many years.

"Remember me kindly to your wife, and kiss Charley and Sis for me. Also remember me particularly to Mr. G—— and any inquiring friends. So for the present, 'good-bye.'

"Your affectionate friend,

"Robert Troup Paine.

"P. S.—Do not forget that beautiful name for your town —*Vinooski.*"

"Boston, *November* 16, 1850.

"Dear Friend:—It is with much regret that I write that I shall not be able to visit you the coming Thanksgiving. It would not be possible to leave here until Tuesday night, Nov. 26th, and should be obliged to be back the next Monday. I should therefore have only a day or two at the Lake, which would not be worth the journey nor the expense.

"I had promised myself much pleasure at your fireside; but I shall be obliged to defer it until a future day, when I can have much longer time to stay.

"We have had a glorious Fall. The weather has been extremely mild and pleasant almost all the season. It is rather cool here at present; but I suppose that you have snow at the Lake.

"Remember me kindly to your wife and Mr. G——, and all inquiring friends, if there be any such. Kiss Charley and Sis.

Hoping that you are all in the enjoyment of good health, I remain "Your affectionate friend,

"Robert Troup Paine.

"P. S.—I suppose before long I shall be able to direct to '*Vinooski*,' instead of Letter B. I wrote you a letter in October, acknowledging the receipt of your kind letter of Sept 3d."

The next letter was from the Natural Bridge, Va., from whence he wrote two others, about three weeks before his death. (Pages 62, 126.) It explains some remarks in the letter of Mr. S—— relative to Spring, at page 459.

"Natural Bridge, Va., *Feb.* 11, 1851.

"Dear Friend:—I have at last found my way to one of the greatest curiosities of the world. The Natural Bridge is situated little south of the centre of Virginia. The stage-road goes over it. You approach it from the top of a hill, and in descending the hill you cross the bridge. When you are on it, you would not know that it is a bridge; for, although you look down into a vast ravine on one side, yet there are rocks and trees on the other, so that you appear more to be upon the side of a hill. But, go below, and you have one of the most stupendous scenes you can imagine. On both sides you have the wild abyss, winding its way until it loses itself among the surrounding hills, while overhead is the magnificent arch of rock, 90 feet long and 80 feet wide, stretching over the fearful chasm at a distance of 215 feet above the creek which rolls at your feet. It is, indeed, one of the wonders of the world!

"Since I left home I have also visited Weyer's Cave, about 80 miles from here. This contains twenty-three rooms, and

extends under ground 1600 feet. When I see you I can give you a description of it.

"I have also visited the Warm Springs, and the Hot Springs, in this State. They are both situated in glens of the Alleghany mountains, five miles apart. The temperature of the water of the Warm Springs is 98°. The largest bath is a round basin seven or eight feet deep, and 40 feet in diameter, which is always full. Perhaps nowhere else in the world can be seen such a quantity of heated water. It is an astonishing sight! The water of the Hot Springs is 106° degrees, and will boil an egg. The volume of water, however, is not near so large as at the Warm. One hundred yards from the spouts of hot water there is a cold spring.

"We have had a very mild winter this way, and to-day I found a wild violet. What would you think in Maine of a wild violet in February!

"Remember me particularly to Mr. G——. Also to your wife and Charley, and kiss Sis for me.

"I remain your friend and well wisher,

"Robert Troup Paine.

"P. S.— It would give me great pleasure to hear from you, and if you have time, I hope you will direct a few lines to me at 386 Fourth-street, New-York.

"Have you named your town? If so, I hope you have called it *Vinooski.*"

ERRATA — SUPPLEMENTARY.

Page 458, ninth line from top, for *October* read *August.*
" 518, fourth line from top, for 1852 read 1851.

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